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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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The Reformed Movies

*An Editorial*

## Prohibition in Dollars and Cents

By Irving Fisher

Madura and the Missionaries

*An Editorial*

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Fifteen Cents a Copy—Oct. 22, 1930—Four Dollars a Year

# The CHRISTIAN CENTURY

October 22, 1930

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Reader's Guide to Periodical Literature generally found in the larger public libraries.

## Contents

### Editorial

Editorial Paragraphs .....	1267
The Reformed Movies .....	1270
Madura and the Missionaries .....	1271

### Verse

The Final Armistice, by Frank B. Cowgill .....	1273
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### Contributed Articles

Prohibition in Dollars and Cents, by Irving Fisher .....	1274
Religion and the Science Mind, by D. E. Thomas ..	1276
Backstage with "The Lawd," by Paul Hutchinson .....	1278

### Books Reviewed

Pioneers of Christian Thought, by Frederick D. Kershner .....	1281
An American Jezebel; The Life of Anne Hutchinson, by Helen Augur .....	1281
Books in Brief .....	1282

### Correspondence .....

### News of the Christian World

British Table Talk .....	1284
Special Correspondence from Canada .....	1286
Correspondence from Western New York .....	1288
Special Correspondence from the Southwest .....	1289
Special Correspondence from Cleveland .....	1290
Special Correspondence from Santo Domingo .....	1291
Special Correspondence from Chicago .....	1292

## The Office Notebook

It is still the rich who are trying to get rid of prohibition. The financial report of the Association Against the Prohibition Amendment shows that \$413,945 out of the entire \$528,686 collected by that organization in the last three months came from 649 persons, and that the Du Ponts, Raskob, Arthur Curtiss James, Edward S. Harkness and Richard T. Crane gave most of this. The Christian Science Monitor points out that practically all the money came from the eastern tidewater states of Delaware, Pennsylvania, New York, Connecticut and Massachusetts. Even the contributions credited to Cleveland, Detroit and Chicago came from men whose principal social connections are in the east.

That is a heart-rending sacrifice reported by our correspondent from the wide open spaces of the southwest. We refer, of course, to the renunciation of fleshly lusts on the part of the ministerial brother who has resolved to steer clear of Rotary luncheons and similar orgies. It is probable that this Texas anchorite will be widely regarded as a freak. But he may not be as foolish as he sounds, at that.

A glad hand and a greeting to a new editor—Dr. Robert A. Ashworth, who comes to Chicago from a long pastorate at Yonkers, N. Y., to be the editor of the Baptist! He was the logical choice for this journalistic task. He knows his Baptist constituency, but he also knows the Christian church as a whole, and has been a leader in movements for Christian unity. The first issue of the Baptist under his regime honors its new editor by appearing in a new dress which has caused not a little envious talk in other journalistic offices.

An interesting controversy has broken out among the Disciples in connection with their general convention which is being held this week in Washington, D. C. It comes down to this: In celebrating and exploiting the Disciples' doctrines and practices should their date of origin be fixed at the time of Thomas and Alexander Campbell—about 100 years ago—or at the time of the apostles? The correspondent who sometime back declared in these pages that John the Baptist founded the Baptist church has his counterpart in other denominations, evidently.

"Yes, business is rotten," said a Chicago westside restaurant keeper, who from all the signs operated a speak-easy in connection, "but it will soon be better, because we are going to get the saloon back. This referendum is going to be wet."

"Oh," replied his customer, as he was paying his bill, "I suppose you are going to vote for Mrs. McCormick."

"Not on your life," he said, "I will vote for J. Ham Lewis."

"But Mrs. McCormick says she will vote wet," continued the customer.

"I know, but she started in as a dry, and then flopped, and we can't trust her!"

## Contributors to This Issue

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, OCTOBER 22, 1930

NUMBER 43

## EDITORIAL

A SHORT paragraph at the end of the special correspondence from Santo Domingo, to be found on page 1294 of this issue, reveals a story of Christian charity of an unusually inspiring sort. To relieve some of the terrible needs of the people of stricken Santo Domingo, an evangelical pastor is reported to have brought a gift of more than a thousand dollars from the evangelical Christians of Puerto Rico. \$1,003.88 was the exact amount—and it is well to put it down in full, for undoubtedly every penny represented real sacrifice. The Puerto Ricans know from bitter experience what it means to be exposed to a West Indian hurricane. Their own island is only just beginning to recover from the effects of the storm which swept it a little more than a year ago. The poverty of most Puerto Ricans is so bitter that the governor of the island, Theodore Roosevelt, jr., is cooperating with the Golden Rule foundation and other American bodies to secure relief funds. Yet out of their poverty these Puerto Rican Christians have made this gift. The sum may not seem large, but it is safe to say that if a tenth of the Christians of the United States should give a tenth as much, in proportion to their income, the Santo Domingo relief fund would receive more money than it could use.

### In the Wake of The Legion

BOSTON'S convention of the American Legion has produced the regular annual crop of alibis. Practically all national conventions, and altogether too many state conventions, of this organization end with an exhibition of buck passing. Newspapers are alleged to have exaggerated conditions. Prohibition enforcement officers clear their hands of responsibility by saying that the local police were in charge. Mayors and police chiefs pass the buck back to prohibition officers in one direction and along to inefficient—and indistinguishable—individual policemen in the other. Officers of the legion protest against holding the legion or its members responsible for what

has gone on. Local hoodlums are said to be to blame. So it goes. The aftermath of Boston has been the aftermath of Omaha and Louisville and almost every other convention. There is no reason to doubt that disreputable elements do take advantage of legion gatherings to produce disgraceful outbreaks of lawlessness. Neither is it unlikely that much of the drunken rowdiness is not the work of actual convention delegates. But is it not about time that the civic-minded members of the legion—of whom there are many thousands—saw that there is something inherently wrong with a condition that annually involves their organization in such an attempt to establish an alibi before the nation? At bottom, the trouble seems to be that the communities which entertain the legion take it for granted that a visit from that organization tacitly implies a wide open town. Until the legion, on its own responsibility and with convincing determination, makes it clear that this is not expected and not wanted its conventions will continue to be followed by explanation, extenuation and endless alibis.

### When Ecclesiastical Red Tape Trips The Church's Own Feet

FOR a hilarious illustration of the way in which the ecclesiastical machine can spin red tape wherewith to hang itself the reader is commended to a consideration of the present status of the First Methodist Episcopal church of Ann Arbor, Michigan. The details of the situation there are composed of such minutiae and intricacies of Methodist law and precedent as would be beyond the comprehension of any except thoroughly "disciplined" members of that tightly organized denomination. But the main facts can be understood by everybody. Those facts are as follows: The new pastor of this important church is the Rev. Frederick B. Fisher. In order to accept this pastorate Dr. Fisher resigned from the episcopacy of his church, in which for ten years past he has been the bishop resident in Calcutta, India. Before his election as a bishop, Dr. Fisher was a member of a Methodist conference in Indiana. The



church in Ann Arbor is within the Methodist conference in Michigan. In order to become a member of the Methodist conference in Michigan, and so eligible for regular appointment to the pastorate at Ann Arbor, Dr. Fisher has, in some fashion, to be transferred into that conference. Can he be transferred, either from Indiana or from Calcutta or from some other place? At this point Methodist bishops and Methodist laws have become hopelessly tangled. Some bishops think the thing can be done; some think it can't. The bishops who have had the final say have been among those who think it can't. The outcome, therefore, is that this church—one of the most important in the denomination—is being ministered to by a man—formerly a bishop of the denomination—whose official status is, in Methodist parlance, that of a supply! A supply preacher, in the Methodist world, is just any layman whom a presiding elder may pick up to fill a hole until a regular pastor can be secured, or supported. He ranks at the very bottom of the Methodist ecclesiastical ladder—even below the exhorter and the local preacher. In order to defy ecclesiastical precedent and convention and seize the opportunity which this pulpit in a great university center offered, Bishop Fisher has had to accept this demotion to the most remote of his denomination's rear ranks.

### Medical Society Fights Free Clinics

**P**RESSING the advantage which it gained by having its expulsion of Dr. Schmidt confirmed by the American Medical association, the Chicago Medical society through its secretary is taking steps looking to the revocation of the state licenses of physicians who have connection with associations and clinics operating under corporate names. Among the institutions mentioned in the secretary's letter to the Illinois state department of registration are the Public Health institute, Dr. Schmidt's connection with which was the ground for his expulsion, and the clinics conducted by the medical school of the University of Chicago. The technical ground for this latest protest is that physicians who are on the staffs of these institutions are practicing under names other than their own, contrary to the medical practice act, and that the university is practicing medicine under its university charter without complying, or being able to comply, with the provisions of said act. The suggestion made in the name of the Chicago medical society is that the law was intended to prevent the practice of medicine by corporations, and that all physicians having professional connection with any corporation should have their licenses revoked. The motive behind this movement obviously is the belief that the competition of such institutions, with their free or moderately priced clinics, is unfavorable to the economic chances of private practitioners. The legal merits of this contention may well be left for determination by the proper authorities. Its ethical

aspects can be judged without either legal or medical learning. To protest against the activity of irresponsible quacks who operate under high-sounding corporate names as the "institute" of this or that, is a public service worthy of the great profession under the shelter of whose prestige these parasites thrive. But to take a hostile attitude to all free clinics and all corporate activities for the study and control of disease, to make the profits of private practitioners the primary consideration, and to make no account of the urgent need of reducing medical costs except in so far as individual physicians choose to do "charity work," is unworthy of that noble profession. If the code of professional ethics is limited to the subjects of advertising, competition and practicing under one's own name, it needs to be re-written.

### Southern Church Speaks Out Against Lynching

**S**HAMEFUL as the fact is, it must be admitted that lynching is not yet a dead issue in this country. No form of murder is. We are the most murderous people in the civilized world. But lynching is our most characteristic and least excusable type of unjustifiable homicide. The annual statistics show a gradual diminution in the frequency of such incidents, and any fair social diagnosis shows an increasing general horror at them. But still they go on, and not only in the south. By tradition, however, the south has been so much more given to this specialized form of anarchy that outspoken utterances on the subject are more significant when they come from that section. A commission of the general conference of the Methodist Episcopal church, south, has recently issued from Atlanta, Georgia, an appeal to all pastors to "cry aloud against this crime of crimes." Added weight is given to this pronouncement by the fact that it followed, by an interval of only a few days, two unusually savage lynchings in Atlanta. Of course there was no doubt before as to the side that the church took on this matter. But it is not merely the side that the church takes that counts, but the moral energy with which it takes it and the urge that it puts into the creation of such a public sentiment that every prospective participant in such an event will know that society will view him as a dastardly criminal and not as a hero, and that officers of the law who weakly or timidly surrender their prisoners to mob violence will know in advance that they will be judged cowards and recreants.

### National Portents in the Pennsylvania Election

**C**ONSIDER the campaign now under way in Pennsylvania. It is an axiom of American politics that a republican nominee in that state is as sure of election as a democratic nominee in Mississippi. The principal republican nominee in Pennsylvania this year is Mr. Gifford Pinchot, who is running for



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the governorship. Mr. Pinchot's former occupancy of that office reflected credit on himself and gave his state one of the best administrations it has had in recent times. Yet, today, the Pinchot chances of election are being weakened by wholesale desertions from the republican party ranks. Who is deserting? First, and most conspicuously, General W. W. Atterbury, president of the Pennsylvania railroad and republican national committeeman from the state. Mr. Atterbury's railroad wants no more of Mr. Pinchot in the governor's chair at Harrisburg. Second, 47 out of the 48 members of the republican Philadelphia city committee. Mr. Vare's machine wants no more of Mr. Pinchot at Harrisburg. Third, Mr. Thomas W. Phillips, the millionaire who ran as the candidate of the Association Against the Prohibition Amendment in the primaries which Mr. Pinchot won. The moneyed wets want no more of Mr. Pinchot at Harrisburg. Fourth, an important list of republican big business moguls of Pittsburgh and Philadelphia. It is not, so far, the Mellon policy to desert the republican ticket openly, but the Mellon influence is being conspicuously withheld from active support. This is the crowd that is lining up behind a wet democrat, and so may produce a political convulsion in Pennsylvania. The importance to the nation in this development in Pennsylvania lies in this—that if a general realignment of parties should take place in the near future, these same elements which have bolted to the wet side in Pennsylvania will bolt to the wet side nationally. This is much nearer to happening than most Americans suspect.

### Seething Latin America

WHILE the cables carry contradictory reports of the results of the fighting in Brazil, we study with care several interpretations of the year's previous revolutions in Latin America which have come to our desk. These articles have been prepared by Americans resident in the southern continent, thoroughly familiar with conditions there, in some cases after personal contact with the revolutionary movements, and apparently well qualified to explain to the North American what lies at the bottom of the vast restlessness in the Latin republics. Yet we must confess that these interpretations leave us in a skeptical frame of mind. It may be, as we are told, that the revolutions already accomplished in Santo Domingo, Bolivia, Peru and Argentina, together with the one now under way in Brazil and the one threatened in Cuba, are signs of a continental uprising against dictatorships. But the explanation seems a little too simple to explain all the facts, especially since the revolutionary accomplishment, in most cases, seems to have been little more than an exchange of one dictatorship for another. About as near as one can come to discovering a common denominator in this restlessness is in acknowledging the influence of general economic depression. In Brazil this factor is

clearly of major importance, for the government's attempt to peg the coffee market by hoarding successive crops has there produced a financial and industrial crisis of the first magnitude. It is natural to ask how the Brazilians expect to be delivered from poverty by changing presidents. But there is always a tendency to hold a party in office responsible for hard times—as Mr. Hoover can testify—and people who are hungry do not indulge in much balanced thinking. All Latin America is hard hit by the worldwide economic depression. The Latin, when hungry, tends to resort to direct action. That seems to be at the bottom of most of the current trouble to the south.

### The Church Criticizes The Theater

CARDINAL HAYES, speaking in New York to a group of about 500 members of the bar under the auspices of the Guild of Catholic Lawyers, declared that the stage is "reeking with filth" and that there seemed to be no power in the city able to stop the trend toward indecency. Some of the theatrical managers, when interviewed by the press to get their answers to this charge, were discreetly silent, either because they were not confident of their case or because they did not consider it prudent to contradict a cardinal. Others retorted that the charge was unfair because it damns the good with the bad and that there are "a number of plays that are obviously exempt from even his unthoughtful censure." So there are, to be sure. Doubtless the cardinal would admit it. Nevertheless, the stage *does* reek with filth, and the managers know it. If the percentage of immoral clergymen were as great as the percentage of filthy plays, it could be truly said that the church reeked with immorality, even though the rest of the clergy were saints. Of course there is a great body of decent drama, and anybody who wants it can find it, but that doesn't prove that the stage does not reek with filth. An institution can reek without being all bad. A dining-room might reek with onions even though there were more peas and potatoes than onions on the table. Mr. A. H. Woods naively suggests that there is a law to protect the public from improper plays and that "if the stage is reeking with filth, all the public has to do is to make a complaint." That sounds much simpler than it is. The Actors' equity association has a plan for the self-regulation of the theater by a jury composed of actors, playwrights, managers and representatives of the public to pass upon productions against which complaints are made. It might work. The present system obviously does not.

### Germany Faces a Winter Of Strife

THE disorder which swept over Berlin on the day of the opening of the reichstag is only a prophecy of the disorder which may spread throughout Germany during the coming winter. Both within and

without the parliamentary building there was plenty of evidence that multitudes of Germans are in a desperate mood and that they will not be held back from creating trouble by fears of bloodshed. The hordes of brown-shirted fascisti who are reported to have charged up and down Berlin's streets, smashing store windows and wrecking restaurants in a senseless outburst of anti-Semitic fury, were not a whit less responsible nor a tithe as dangerous as the fascist and communist members of the reichstag who turned their opening session into a howling madness. There is enormous trouble presaged in these outbreaks—trouble for Germany, and trouble for all the world. At this distance, it is dangerously easy to speak contemptuously of the agitation because of its obvious irrationality. No movement, it is argued, can hope to secure control of the hard-headed and realistic German nation with any such fantastic program as that proposed by the Hitlerites, or, for that matter, by the communists. But this leaves out of account the fundamental psychological elements in the situation. The unemployment situation is worse in Germany than anywhere else in Europe. At the winter peak last year unemployment reached the three million mark. It seems certain to go beyond that this year. Inevitably, all schemes of unemployment insurance break down under such a general paralysis. As the number out of work increases, the impulse toward desperate measures, however irrational, likewise increases. If, as many pessimistic observers of the European industrial situation predict, Germany's unemployment figures should reach the five million mark this winter an attempt at revolution—probably communist rather than fascist, producing civil war between the two—is almost certain.

## The Reformed Movies

WITH a great blowing of trumpets a few months ago the movie barons announced that henceforth they would conform to certain standards of decency in their advertising. The announcement brought relief and rejoicing. Today we glance through the movie ads in a metropolitan paper and cull the following: "Let's Go Native. Imagine this merry gang of young moderns cut loose on a South Sea isle. A glowing hula moon their only chaperone. . . Children all day 20 cents." "The Lady Surrenders. Daring drama. . . Children 15 cents." "Three girls who dared. Luxurious love scenes." "Chicago shocked, Broadway jolted by this racy, risqué, daring sophisticated cyclone. You'll yell to see this bachelor as he becomes a father on his wedding eve."

The advance publicity for another picture informs us that "Spain is the locale of this romance, and the action, to be more specific, takes place in a dance hall and in the arms of two women. X . . . is cast as

the impassioned dancer, who for some time is most successful in holding her man with animal magnetism." Spain will get this picture in time and then there will probably be more protest and more ill will against America. Another ad urges us to see how three girls gave "the gift of themselves—one in passion, one in madness, and one in honor." Perhaps we should be grateful that one girl at least had honor.

Just when is the reformed advertising going to begin? Or are these ads simply faithful descriptions of what the pictures contain? If so, what has become of that other code of morals—the one issued last spring (April 1st, appropriately) concerning the nature and content of the pictures that were to issue from Hollywood and New York thenceforth? It has gone to the same limbo that has received all the earlier code issued by the movie barons. It served the only function it ever had, which was to quiet the better elements of the public. It has become a laughing stock for newspaper correspondents and movie critics. Here for example, is the way one of them, Jessie Henderson of the San Francisco Tribune, treats it in a write-up from Hollywood:

Blessed if another talkie star hasn't taken another movie bath, after all. That is, after all the acclaim by Will Hays of the new prunes-and-prisms code unanimously adopted by the motion picture industry.

Gentlemen, the last huzza had hardly died in the distance when they slapped up a billion dollar, diamond-studded bath tub on one of the movie lots and before you could say a couple of "Hey, Hays!" the star was in it. Up to the neck. Or practically. . .

Eh? Oh, the code. Yes, yes. The talkies have reformed. Ta-ta to the tub. No more sex, or almost no more. Nary a bed nor a bath unless, a-ha, these items "prove absolutely essential to the plot." It's essential to any plot that the heroine get some sleep, and this star has spent the past two days in a coruscant motion picture bed. You couldn't expect her to sleep with a hat and coat on, either, so there's a lace negligee which the heroine slips off when she stands for an instant in a silken nightgown, stretching lazily.

If the widely heralded self-discipline of the movie industry thus turns out to be a joke, what recourse have we? The Christian Century has advocated a number of concrete and specific reforms, foundational among them being the outlawry of the system of block-booking and blind-booking by which the movie barons have tied the hands of local exhibitors so that they cannot pick and choose the pictures they would like to show to their clientele, but must buy them in blocks, the bad along with the good. We have held that once the local exhibitor was free to respond to the pressure of his constituency the responsibility would then be upon the better elements of the community to see that they secured decent and worthy programs. But the movie barons have steadily resisted this foundational reform. They think they make more money under the present system—and that seems as far as they are able to think. The fact that the present system has done incalculable damage to the minds of children and is alienating the more thoughtful parents and children alike, seems not to register. Nor does the fact that they are turning the

good will of other nations against America with their misrepresentations of life here and abroad.

And now the movie barons have issued a book setting forth the correct way to reform the movies. It is entitled "The Neighborhood and Its Motion Pictures," contains 107 pages, and will be sent free of charge upon application to the office of the Motion Picture Producers and Distributors association. Its theme is this: We are in this business first, last, and all the time for profits. Only the box office can talk to us. If you want better pictures in your neighborhood the only way to get them is to organize your neighbors so that they will support every decent picture we do give. Approach us, not as if you had any cause of complaint for past pictures, or any potential control over future ones, but as suppliants—suppliants with money for the box office in your hand, and then we may listen to you.

This may seem a biased statement of the theme. If so, let the producers speak for themselves. Here are a few direct quotations from the text: ". . . producers try to give the public the kind of entertainment which will increase box-office receipts" (page 4). "As successful directors of their corporations they are interested in paying dividends to their stockholders" (page 5). "It should be reiterated that the motion picture producers and exhibitors are interested in a paying business and that they are trying to get as items of entertainment such bookings as will fill all the seats in their houses" (page 9). On page 19 in bold face letters is this advice to all reformers, "To improve rather than to reform the pictures is a much better attitude." Concerning children the producers have this to say: "It is doubtful if in the future there will be as many pictures produced for children as there have been in the past. . ." and they speak condescendingly of "parents who will not permit their children to attend motion pictures unless they are selected from those considered to be within the age and understanding of the child" (page 49). They are emphatic about the right methods of criticism. We must be sure to raise no public criticism. PUBLIC SILENCE (the capitals are theirs) should be our motto unless we can endorse and help advertise the pictures. They have provided a place where we may protest confidentially and silently concerning bad pictures—and that place is the office of their employee, Mr. Will Hays.

Nowhere in this book does one find any recognition of the producers' knowledge of or sense of responsibility for the educational and social values of the medium which has come under their control. Throughout the book the admission is assumed that Mr. Hays and his office have no authority whatever over the contents and character of the pictures. Everywhere the urging is repeated that we should advertise all the good pictures and ignore the others. The entire decent and public spirited body of people in the United States is exhorted to constitute itself into committees to promote movie going, that is, attendance on approved lists of films. No mention is

made of the fact that deliberately bad films might continue to be made for audiences whose tastes have been continually lowered by the sort of fare the movies have been providing. The paramount principle is the principle of profits regardless of decency.

One turns from this book thanking heaven that these men did not gain a monopoly of the grocery business. Their principle of profits-regardless would have filled our local grocery shelves with adulterated and poisoned food long ago. Had they been wholesale grocers instead of movie magnates they would be resisting all pure food laws as meddling interference with their personal liberty. They would be publishing a similar book suavely telling us to advertise freely the foods we thought safe, but not to mention the ones we thought dangerous.

Meanwhile the cesspools of Hollywood are being piped unchecked to the minds of children everywhere. Their poison consists not in the bathing beauties, who are comparatively harmless, because so dumb, but in the movies' sentimentality, their false views of life, their glorification of the acquisitive instincts, their financial rewards for virtue, their never-ending portrayal of stupid and mean people doing stupid and mean things to one another. Censorship will never adequately prevent the spread of this poison. But the public ought to have some sort of protection from it. The movie barons in their new book give us none. The only way open for us is to continue to labor to free the local exhibitor from the block-booking and blind-booking systems so that he may select his pictures from those producers whose intelligence is greater than their greed, and whose farsightedness is strong enough to see that their ultimate prosperity is bound up with the social and spiritual welfare of America and not with its gold-crusted bath tubs.

## Madura and the Missionaries

WITH shocking abruptness the Christian missionary enterprise has been brought face to face with an attempt by the western colonizing state to subjugate it to political purposes. When the history of Christian missions in this transitional period is written, the Madura case—as it will probably be known—will occupy large space. For there could be no more clear-cut or decisive test as to the status of the missionary than is supplied by the expulsion from India of the Rev. Ralph R. Keithahn, missionary of the American Board of Commissioners for Foreign Missions in the Madura district, south India. The action of the British authorities in regard to Mr. Keithahn, and the action of the Madura mission in response to the demand of the British authorities, put the Christian missionary enterprise in a position which, if acquiesced in by missionaries, mission boards and church, insures its final defeat.

What has happened in Madura? Mr. Keithahn, a young American missionary, was suspected by the



British secret police of being favorable to the Indian nationalist cause led by Mahatma Gandhi. He was reminded, by British agents and by fellow missionaries, that he had come to India under pledges given by the board supporting him guaranteeing that he would take no part in political affairs and would preserve neutrality on all issues in contention between Britain and her Indian subjects. Mr. Keithahn evidently tried to observe the letter of this pledge, although it was apparently impossible for him to disguise his personal sympathy for the nationalistic aspirations of the people among whom he was working.

Early this summer Mr. Keithahn had as his guest a Mr. Reynolds, an English Quaker who is a close friend of Mahatma Gandhi. Mr. Reynolds had participated in the nationalist movement to the extent of carrying the mahatma's final ultimatum, before the launching of the march to the sea, to the viceroy. Mr. Keithahn was charged with not only entertaining Mr. Reynolds, but also introducing him to Christian communities in his mission or facilitating such introductions. The British authorities thereupon "requested" him to leave India, and his mission was called upon to repudiate him by unanimous vote, and to inform the Indian Christians in the mission that this had been done. Both "requests" were met.

The full significance of the affair cannot be seen, however, in the mere expulsion of Mr. Keithahn or his repudiation by his mission. To grasp what has really happened to the whole Christian enterprise in India it is necessary to read with care the statement of official British policy contained in the letter which Mr. J. F. Hall, the British magistrate who acted in this case, wrote to the secretary of the Madura mission under date of July 4. (The date has its ironic value when it is remembered that the letter came from a British magistrate to an American mission at the height of an independence movement.) This letter, as recently quoted in *Zion's Herald*, contains this amazing paragraph:

It is the duty not only of every servant of the government, no matter in what department he may serve, but also of every person whatever his nationality may be, who belongs to one of those non-official organizations which are permitted by the government to participate in any educational, medical, or other public work in India to show his disapproval of the [nationalist] movement. He is expected to take every opportunity of promoting amongst those with whom he is brought into contact by reason of the activities of the organization to which he belongs loyalty to the government and of countering and exposing by informal talks and discussions the lies, misrepresentations, and economic fallacies that are used in support of the congress program. The government expects this service to be faithfully performed and looks to you as a member of such an organization to see that effect is given to this expectation. Any advice that you may require as to the particular methods to be followed will be willingly supplied by me on application.

It is thus that the British authorities interpret the duty of missionaries—including American missionaries—in India today. It was in answer to the letter which contained this definition of their status and responsibility that the missionaries of the Madura

mission passed their resolution repudiating Mr. Keithahn. Against this official definition of the position and work of a missionary not a single missionary organization, so far as is known, either in India or elsewhere has up to this date raised a word of formal protest. Not a single important missionary leader has discussed it in such a way as to make its meaning, and its threat, clear to the western supporters of the missionary cause.

What lies behind the Madura case? The words of Magistrate Hall throw much light on the situation.

In the first place, the magistrate interprets the system whereby "grants in aid" have been given from the British government treasury to worthy mission enterprises as putting the workers in those enterprises under obligation actively to support the government. India is not the only country in which a government "grant in aid" policy has assumed a large part of the cost of missionary work. The same sort of thing has gone on in the Dutch East Indies, in Roman Catholic missions in French colonies, and in almost all African colonies. Never before, however, have the implications of the "grant in aid" policy been expressed as baldly as they are set forth in the official British communication to the Madura mission. By the provision of grants for the missionary's work, the government of India holds that it has bought the missionary's aggressive support in such a time of crisis as now confronts it.

In the second place, the demand of the British authorities for this active support from the missionaries is a coming home to roost of the missionary policy of seeking government support and protection in the past. It is probably not necessary to emphasize this fact, since the events of the past few years, especially in China, have already opened the eyes of many missionaries and mission executives to the mischief inherent in a government-protected religious enterprise. But the debt accumulated under past policies cannot be easily evaded simply because those policies are now in disrepute. A government that has been throwing the protection of the British raj—or any other raj—about the missionary for decades has a heavy weight of logic on its side when it calls for support from the missionary in its day of trouble.

In the third place, the action of the magistrate and the Madura mission in regard to Mr. Keithahn rests directly on the pledge of neutrality under which the missionary works. To be sure, the critical nature of the present situation in India has induced the British authorities to push the implications of this pledge beyond any point hitherto contemplated by the mission boards or by most missionaries. This serves only to make the issue the more clear, in that it shows what, in the time of test, the real purpose of the pledge is. Again, it must be remembered that the practice of requiring pledges of neutrality from "alien" missionaries is not confined to India. It is reported that practically every colonial government requires similar pledges from mission boards or councils on behalf of all missionaries of other nationality who may

be sent to work in such colonies. Whether or not this is true in the case of non-American missionaries at work in the Philippines, we have not been able, at the time of going to press, to discover. Rumor says that it is.

The practice of requiring pledges of neutrality from mission societies on behalf of their missionaries grew up during the war. At that time it seemed a natural and harmless method of insuring lest enemy states use the cover of religious enterprise for the operations of their secret agents. Since the close of the war, however, the practice has continued everywhere. By means of assurances given through mission boards or official mission organizations of some sort, missionaries are put under implicit pledge to maintain neutrality toward all governmental issues. The Madura precedent establishes this "neutrality" as active support of the colonial power.

And this is bound to be the case whenever a critical situation arises. To give a pledge of neutrality, as the missionaries now do, is to pledge at least passive opposition to all nationalist movements. A moment's consideration will show how certain this is. For example: Here is a missionary in charge of a boy's school. For purposes of illustration let us say that this school is located in one of the colonies of the Dutch East Indies. A nationalist movement starts. The Dutch seek to suppress it. Students in the school are swayed by the nationalist sentiments which affect their fellow-countrymen. The missionary seeks to maintain his neutrality. But one morning he awakens to find a nationalist flag floating from an upper balcony of a dormitory. He takes it down. At that point, what becomes of his neutrality?

This is not a far-fetched illustration. It is almost an exact replica of what has happened in the case of St. John's university, once the most important mission college in China, now a mere shell, due to the conviction of the Chinese that, in a time of test, the college authorities showed themselves out of sympathy with Chinese aspirations.

There come times when "he that is not for us is against us." One of those times is in a period of revolt, when a people that considers itself wronged is seeking to free itself, or to achieve some new political status. To affirm neutrality under such conditions is, in the eyes of the passionate patriots who are risking their all for what is to them a holy cause, to support the status quo. Such a judgment may not be wholly rational; it is wholly certain. Today, the missionaries who live under a pledge of neutrality in India—and who are now being told that the government is counting on them for faithful support—are considered by most Indians as opposed to the nationalist cause. "I was told by scores of influential Indians," says an American observer of social and religious conditions who has just returned from a year's intensive study in India, "that 90 per cent of the missionaries are against them. I think that is approximately the truth."

What is needed if the Madura precedent is not to wreck all hope for the future power of Christian missions in India, and wherever else it may be applied?

For one thing, there is needed an immediate and unequivocal and public statement from all mission boards and councils giving the precise terms under which missionaries are sent to work in colonies. If pledges are given or implied, the terms of these pledges should be made known, and their implications should be defined. Especially should such implications as have been set up by the British authorities in the Madura case be faced, and official action be taken as to whether or not the missions are prepared to subject their workers to such conditions.

Again, there should be a general repudiation of the grant-in-aid principle. This would require the closing down of much institutional work, and perhaps the withdrawal of many missionaries. But the institutions and missionaries can be maintained at too high a price. Grants in aid, whether granted by governments or by dominant industrial interests, inevitably implicate the recipients in the fate of the governments and of the interests. To protect the Christian missionary enterprise against spiritual suicide such grants should be relinquished.

Finally, the Madura precedent calls for personal heroism on the part of the missionaries. If they cannot carry on their work except under the conditions outlined by the British authorities and accepted by the Madura mission, is it not time that they ceased work? No more awakening thing could happen to the world of Christian enterprise than to have a great body of missionaries in India say, "If to be a missionary means to be an agent of the government, as this letter to the Madura mission declares, then I can no longer be a missionary, for first of all, to serve the gospel, I must be a free man." Let the missionaries say this; let them, if necessary, carry it into effect, and there will run through the whole Christian world a thrill of such surprise and admiration as will give to the missionary cause an heroic stature and significance greater than it has ever held before.

### *The Final Armistice*

CHRIST of the glowing heart and golden speech,  
 Drawn by the charm divine of thy sweet soul,  
 The nations tend unto that far off goal  
 Whereof the sages dream, the prophets preach.  
 We shall not always fail; we yet shall reach  
 Through toil and time that shining tableland  
 To which thou beckonest with wounded hand.  
 Forevermore thy goodness doth beseech  
 A warring world to lay its weapons down.  
 So shall we rest and songs of plenty drown  
 The wail of hunger, and our bitter tears,  
 Streaming unstanched through all the dreadful years,  
 And freely flowing still, shall yet be dried,  
 When thou art King who once wast crucified.

FRANK B. COWGILL.



# Prohibition in Dollars and Cents

By Irving Fisher

A CARTOON, originally appearing in the New York World, depicts an emaciated individual with an empty market basket, asking: "What has become of the six billion dollars which Irving Fisher said is yearly gained from prohibition?" Well, let's see.

During the ten years of national prohibition we have had two serious business depressions. The first depression appeared during the first year under the prohibition amendment, and there were slighter recessions in business in 1924 and 1927. During 1929 and 1930, we have had the second major depression, after seven years of almost uninterrupted prosperity. During these seven years of prosperity the entire realized income drawn by individuals from the various industries in the United States rose by almost one-third. The National Bureau of Economic Research estimates the rise in income from \$63,371,000,000 in 1921 to \$89,419,000,000 in 1928. Corrected for changed purchasing power of the dollar, the 1928 income was equivalent to \$88,811,000,000 of the same value as in 1921. The gain in 1928 over 1921, itself a prohibition year, was \$25,000,000,000.

## *Clear Gain Over 1921*

During 1929, the latter half of which was a period of business recession, it is competently estimated that the national income mounted still higher. The decline in per capita dollar earnings of factory workers during 1929 and 1930 for the entire period of the present depression up to September, has been 10 per cent. But retail prices have been falling also, and it may prove that the purchasing power of the worker has increased, even though his dollar earnings have been lessened. The income of the farmers has likewise fallen by about 9½ per cent as measured by the fall in gross value of the major groups of corn, wheat, hay and cotton, adjusted for changes in purchasing power of the farm dollar. Suppose the national income should have fallen during this depression by 10 per cent; that would be, roughly, a decrease of \$9,000,000,000 from the income of about \$88,811,000,000 (in 1921 dollars) during 1928. It would still leave a clear gain of \$16,000,000,000 over the realized income of the entire nation in 1921.

Further, it would still leave a clear gain of \$44,000,000,000—corrected for changed purchasing power of the dollar—as compared with the national income of \$43,000,000,000 in 1916. This was the last year of the pre-prohibition era; after 1916, wartime restrictions and wartime prohibition served to cut down the totals of drink until national prohibition.

So there is plenty of room in this \$43,000,000,000 increase of national income for the \$6,000,000,000 gain to be due to prohibition with \$37,000,000,000

to spare for other causes, notwithstanding the present business depression. Indeed, the gains from prohibition should be much greater during such a time of depression, for it is universally acknowledged that consumption of liquor tends to fall during hard times.

## *Rising Productivity*

Today's 88 billion-dollar income is made up of many factors, of which prohibition is only one, but certainly a very important factor. Even during the present depression, the average income of the people of the United States has been far greater than before prohibition. My own estimate of the gains due to prohibition is only one-half that made by Mr. Hoover, which includes a 10 per cent increase in productivity from this source. I reckoned an increase of \$3,000,000,000 per year in total productivity on account of prohibition because of increased efficiency of workers. But from 1921 to 1925 the productivity per worker in this country rose by 28 per cent. That is, in my estimate I allowed for other causes than prohibition to account for a 23 per cent increase in efficiency of workers and reckoned only a 5 per cent increase as due to greater sobriety under prohibition.

There were many "factors of safety" in building the three billion estimate of gain in efficiency. For instance, it was assumed that drinking was equally distributed among all workers. Actually, of course, alcoholic consumption was very unequally distributed among different workmen and at different times, and this means much greater impairment of efficiency than if equally distributed. That is, five glasses of beer consumed by one man produces more impairment than one glass apiece when consumed by five persons, and seven pints of whiskey taken at a weekend are more impairing than distributed a pint a day during the week. This was manifest in the prevalence before national prohibition of Monday morning absences from work, and of Monday morning accidents. These were at a maximum, showing that drinking was more concentrated on Saturdays and Sundays—at just the time when, had there been an even distribution of drinking, the least effects would be expected, because of the time available for sleeping off the effects.

## *New Useful Production*

To my estimate of three billions gained in efficiency of workers I added three billions more of gains due to supplanting the liquor traffic with useful production. This was a conservative estimate. Five billions gained on this account is estimated by Dr. Paul N. Nystrom, professor of marketing of the school of business of Columbia university, as against my estimate of three billions gained. Addressing the National Retail Dry Goods association in New York city, February 8, 1929, Dr. Nystrom said:



Prohibition, with all its arguments pro and con, undoubtedly is diverting not less than \$5,000,000,000 a year, which would normally be expended on alcoholic drinks were it not for prohibition, to other classes of commodities and to saving. Place whatever estimate you like on the amount of bootleg liquor sold in this country and I am sure you will admit, as I have been forced to admit, that a return to the liquor consumption of the pre-Volstead days would mean several billions of dollars less business in home furnishings, automobiles, musical instruments, radio, travel, amusements, jewelry, insurance, education, books and magazines.

An important detail of the economic gains resulting from prohibition is supplied in the testimony of Joseph E. Gilbert, builder of many of New York's tall structures. In a report of his address to the members of a building firm made by the New York Times, January 20, 1929, Mr. Gilbert is quoted:

With the coming of prohibition it was believed in many quarters that the throwing of so many saloon corners on the market would cause a sharp decline in values, which would also have a bad effect on other properties. Such, however, has not been the case. We found that the saloons were not the only class of business desirous of obtaining corner locations and paying well for them. Today the value of practically every corner formerly used for dispensing liquor has increased from two to four times.

For the reasons set forth above, we may regard as annually saved to the nation and transferred to other industries a minimum of \$3,000,000,000 that would have been devoted to the production of beverage alcohol but for national prohibition.

At any rate, the transfer has been made, and is a legitimate part of the estimated gain of six billions. The fruits of the transfer are being reaped by the motor car manufacturer and dealers, the milk producers, the department store, the chain store and the corner grocery. It is mainly to their interest, as well as to the interest of consumers and society generally, that the billions' worth of trade which they have gained be not transferred back to the brewers and liquor dealers.

#### *Increasing Drink Bill*

But in a pamphlet issued early this month by the Association Against the Prohibition Amendment, entitled "Does Prohibition Pay?" my estimate of economic gains from prohibition is challenged. This pamphlet declares that the annual bill for intoxicating drinks in the United States has increased from \$1,817,000,000 in 1913 to \$2,848,000,000 in 1929. Accepting the association's figures for the moment, and for the sake of argument, this estimate is largely destroyed by the fact that it has not taken into account the changed purchasing power of the dollar in 1929 as compared with 1913. The dollar of 1913 would buy 57 per cent more goods than the dollar of 1929. That means that the estimated drink bill of \$1,817,000,000 in 1913 was equivalent in purchasing power to \$2,850,700,000 in 1929; this is in excess of the \$2,848,000,000 which the anti-prohibition association reckons to be the drink bill for 1929. Moreover, since 1913 the population has increased from

96,000,000 persons to about 122,000,000, as of 1929. So, according to the figures adduced by the anti-prohibition association itself, the per capita drink bill has shrunk on this account by 21 per cent.

It is also to be noted that the actual sacrifices in money today in buying bootleg liquor are not properly comparable with the sacrifices before national prohibition. This is because the patrons of bootleggers are today in the upper strata of income receivers, whereas in the days of the saloon they were in all strata, including the poorest. It should be borne in mind that only one per cent of income receivers receive more than \$9,000 a year income. With bootleg liquors increasing in price in proportion to the risks of outlawry and with the disappearance of the saloon, expenditure on liquor by the rich has become a luxury item. But under the saloon régime, the expenditures for liquor were a crushing burden on the poor. It is quite unfair to compare \$100 expenditure of hard-earned wages by a poor workman in 1913 with \$100 spent now by a man who can afford it. So the economic burden of drink, even if the figures were exactly the same as in 1913, after all allowances for population, purchasing power of the dollar and so on, which the Association Against the Prohibition Amendment has omitted, would be immensely greater before prohibition than today.

#### *Is There More Drinking?*

The real economic damage from drink, however, comes from the consumption rather than from the money cost of liquor. The waste of productive power caused by drink has been reduced as drinking has been reduced. The vital question is the amount of drinking. It is here that the public is being most deceived. Yet even the statisticians hired by the anti-prohibitionists have not been able to figure out so much drinking as before prohibition. Fortunately we have just had the benefit of an official estimate issued by the federal prohibition bureau under Colonel Woodcock. The millions of people who have been deluded into thinking that there is more drinking than before prohibition must have been amazed to read in the big headlines that Colonel Woodcock cannot figure more than 40 per cent of the old-time consumption.

Those who went beyond the headlines found that even this figure is much too big; that it relates to gallons of beverage, not gallons of alcohol. The corresponding figure for gallons of actual alcohol is 35 per cent of pre-prohibition figures. These figures apply to total consumption, not per capita consumption. The per capita consumption worked out as only 27 per cent of pre-prohibition consumption. This means that per capita consumption, which, of course, is the really important figure, has been reduced since prohibition by at least 73 per cent.

I say at least 73 per cent, because Colonel Woodcock makes it clear that the figures for 1930 are too large, and that those for 1913 are too small. This is because he cannot estimate the exact figures for

today, but can set upper limits. For instance, he can tell how much alcohol has been withdrawn from bonded warehouses, but not how much of that has been diverted. But for 1913, the exact opposite is the case. We know how much liquor in 1913 paid the excise tax, but not how much, in addition, was bootleg.

### *Luxury Lawlessness*

So 73 per cent is an ultra-safe figure. The most careful estimate before Woodcock's was Corradini's, according to which at least 80 per cent, and probably 90 per cent, of pre-prohibition consumption has been stopped. But whether it be three-quarters, or four-fifths, or nine-tenths, it is an accomplishment well worth while. After Woodcock's statement, I hope no well-informed man will allow the anti-prohibition propaganda to deceive him into thinking that there is now anywhere near as much drinking as before prohibition, or that prohibition has been an utter failure. The estimates indicate that drinking has dried up by 80 per cent, or 90 per cent, already. The task of prohibition enforcement, backed by public sentiment, is to whittle down the remaining 10 per cent or 20 per

cent of drinking, as compared with the pre-prohibition era, until it is virtually negligible.

The bootlegger, successor to the saloon-keeper, faces the enormous handicap of being a furtive outlaw, vending highly questionable and poisonous beverages for which he must charge a discouragingly high price. Difficulties of obtaining liquors, and the consequent high cost, cannot help but be a deterrent upon their consumption in quantities. Whisky at \$11 a quart is a luxury. The number of persons who can afford the high-priced bootleg poison is comparatively small. Furthermore, the bootlegger suffers hazards that are costly to him. While he is getting many times more for his products than they formerly commanded, he is many times more liable to pay a heavy fine or to lose money from the confiscation of his stock—if not, indeed, to pay the price of jail.

The saloon is gone. That is the great incontrovertible fact, directly due to the passage of the national prohibition law. The consequences for good of the saloon's abolition are incalculable, and grow directly from the rapid change which it has produced in lessening an artificial habit of self-poisoning that had long tended to hold western civilization down.

## Religion and the Science Mind

By D. E. Thomas

**M**ULTITUDES of our boys and girls go up to the college or the university with the theological mind in religion and come away five or six years later with the science mind, often without religion. What has been happening in the meantime? May one whose life has been spent largely on the campus make a few suggestions?

To begin, the theological mind and the science mind do not think alike and have difficulty in understanding each other. Where they do not understand they do not sympathize and where they do not sympathize they do not cooperate, but rather accuse each other falsely, and our young people are confused and confounded. The science mind believes that the theological is influenced by superstition and controlled by a wish-psychology, whereas the theological mind is quite certain that the science mind operates in too restricted an area of the whole field of truth, and so judges arbitrarily. The science mind does not expect to find the theological taking, or even capable of taking, the scientific point of view on any major question involving truth, while the theological mind retaliates by declaring that there is no scientific point of view when the inquiring mind shuts itself out from any avenue that leads to full-orbed truth. And so it goes on.

But just here some modernist—scientist or religionist—rises to protest that these statements are overdrawn, that this sharp dividing line may have ex-

isted a generation ago, but that today there is rather a complete understanding between the representatives of science and religion. Well, that depends. There are modern theologians—a few of them—who are making progress toward understanding the mind of the men of science. There is also a school of scientists—again small in number—which seems to be having some success in resolving the conflict between science and religion. But just as there are theologians and theologians, so there are scientists and scientists, and neither of the small schools just mentioned speaks for more than a small fraction of the entire class it represents.

### *Is There Growing Understanding?*

There is a type of science mind which as yet has had no interpreter to the men who professionally represent religion and religious philosophy. They do not agree—let us blame them for it if we wish—with the conclusions reached by that small school of eminent scientists who are making a studied and worthy effort through attractive popular speeches and press articles to effect a reconciliation of, or a working agreement between, science and religion. They are, however, far from being irreligious men. They are easily misunderstood, for they are not inclined to state their case. For the most part, they are reticent, inarticulate on religion, somewhat suspicious of the representative of religion, and aloof from its organized forms.

The present attitude of these men toward religion may be due to the fact that they have had no sympathetic interpreter to them of the best in modern religion. They read in the periodicals of these broader religious conceptions, but they do not find them taught and cherished in the local organizations for the promotion of the religious life. As a consequence, they cannot conscientiously ally themselves with these groups and often draw down upon themselves the charge of irreligion or worse. Their attitude is best expressed in the words of one of them, "I think more of the church when I stay away from it." For lack of sympathetic touch, then, these two groups have been growing farther apart; and this in spite of the fact that the church has in recent decades prided herself on an increasing knowledge and appreciation of the point of view of science.

But two important facts must be recorded here. First, the mind, once indoctrinated in the orthodox religious view of the world, does find it difficult to see things from the science point of view; and secondly, while there has been a rapid assimilation of scientific facts by all the people during recent decades, within the same period pure science has made astounding new discoveries that have carried its devotees rapidly in the direction of what was formerly called materialism, now more commonly known as mechanism or naturalism. A religionist, no matter how liberal he may claim to be, is simply shocked at the mechanistic bent of the science mind of today. Even if it is not carried to the length of a complete philosophy of life, yet as a method of search for truth, as a way of looking at things, it colors and permeates all the scientist's thinking, including matters not directly related to his immediate field of investigation.

#### *Prevalent Mechanism*

Furthermore, naturalism as a method of approach has invaded the social sciences almost as completely as it has the biological areas. It is the scientific method. Most of the younger science teachers, even in the smaller colleges and the high schools, have had their graduate training in the comparatively few large universities, state and independent, where this method is prevalent. So, whether we relish it or not, a vast army of our young people, from high school up, are developing silently and steadily the science mind. The teacher need use no naturalistic propaganda; only here and there a few words of explanation and interpretation. The trick is turned by the slow and thorough observational method of the laboratory. In this day, when science is becoming more and more popular in education, it is evident that the science mind is growing apace, much more rapidly than the theological or even the religious, as popularly conceived. If one is not convinced of this, he need only engage high school students who have done work in science, in directed conversation. He cannot mistake their slant on things.

Time and space will not permit us here to make a survey of a university faculty list to see how perva-

sive this science mind is. In a faculty of several hundred, of which some study has been made, we may distinguish for purposes of illustration three groups: First, the orthodox and conservative group, who find no trouble in affiliating with the local churches. They constitute nearly one-third of the whole and number many of the older men and women. Second, the radicals, mostly young, faddish and immature in their thinking, with a sprinkling of older men who have never been subdued. This group varies much from year to year, as its members belong largely to the rank of instructors and come and go. It comprises less than one-fourth of the total. The third group, with which we are here specifically concerned, consists of the solid science men and women of the faculty, something more than one-third of the whole. This portion of every university and college faculty is increasing in numbers more rapidly than any other, and, since we are in an era of the enlarging prestige of science, they are also growing more rapidly in influence over the student body.

#### *Alive to Religious Problems*

It is not the numbers, however, so much as the quality of mind and heart in this group, that impresses the religious worker who once gets on the inside with them. This brief essay is penned under a sense of obligation to tell others in the church something of what the writer has found out for himself. Many of the items learned are too intimate to be detailed publicly, but it can be said that among these men, more or less misunderstood and neglected by the church, are many keenly alive to the moral and religious problems of the day, seeing with clear eye and steady vision, anxiously ready to lend truly prophetic aid to spiritual ends in their own communities. But they must be welcomed by the church, their moral and spiritual insight must be appreciated, their intellectual and theological reservations must be respected.

These men and women, like all others, have the deeper human qualities which at their best certainly are religious: the sense of mystery and reverence, respect for the best that men have thought in the past, and an experimental, even venturesome, outlook upon life. They represent the very antithesis of the dead-level complacency so prevalent in the laity of the church today, which seems to assume that all is well, all our problems solved beforehand, and the world well on its way to complete redemption. It may be that the church needs today a few live experiments on the university frontier in order to see what contribution earnest, open-minded laymen who live daily in the fresh new world of discovery can make to the saneness and vitality of her message to the world.

#### *On the University Frontier*

Manifestly, the direct interest of the churches in this problem is in the fact that the boys and girls they have nurtured pass, for a given period and at a very impressionable age, under the tutelage and inspiration of these science men and women. And yet not one in



ten of the religious workers in these educational centers knows what is going on before his eyes; if he did know he would not know what to do with it, except to deal with it in the traditional way—a method entirely inadequate to the present need. Barring a few well-trained ministers of the liberal mind, the church has too often been represented in state university cities and towns by men who have felt it necessary to take the defensive attitude and to fortify the truth they represented against the inroads of inimical thought. They have conceived it their duty, by means of admonitions and refutations, to save the youth entrusted to them from the vitiating influence of the science men. The net result of such a method of meeting the problem is that it furnishes welcome copy for the sensational newspaper, has little effect for good on the mind of the student for whom solicitation is felt, and often arouses the resentment of the abused instructor and his enthusiastic proteges. Public strictures from the pulpit by a nimble-minded and sharp-tongued preacher generally degenerate into tirades that are one-sided and unfair. They impugn motives and thoughtlessly attack character in the men with whose intellectual outlook the critic has no sympathy.

#### *Seeking a New Approach*

The church should long since have learned that it cannot curb the influence of high-minded professors over their students in this way. There must be a more constructive policy, a more successful technique, a finer conservational method for this delicate matter. The time is now upon us when the churches, if

they are to save their college and university young people for future days, must strive toward a more sympathetic relation with these men who wield such a striking influence in the life of youth today. While it is too much to expect that the churches can interest all faculty men and women in their program, there is no good reason for neglecting an influential group who are already deeply interested in the solution of moral and religious problems, but who find it quite impossible to support the present teachings of many of these institutions.

Can it honestly be said that the science man is to blame if he finds himself more religious in the laboratory than in some of the churches? Can it honestly be said by the churches that men who take such a lively interest in the personal, social and religious perplexities of their students are not fit materials for religious cultivation? "I would rather convert a blacksmith than a university professor," is the statement of a well-trained, brilliant and popular minister of a leading denomination in a university community, made not more than four years ago. In how far does this represent the present attitude of the churches? Nothing would be gained by trying to argue that intellectual differences are not still great. But where prejudice and suspicion are overcome, men of very great thought differences can find spiritual comradeship with each other, if there is sincerity and high-minded seeking for truth on both sides. The average religious worker in university centers has yet to discover the spiritual potentialities of the men and women of the science mind.

## Backstage With "The Lawd"

By Paul Hutchinson

**D**R. EDWARD A. STEINER, disappointed at the effect produced upon himself by the great pageant of Oberammergau, contrasts with that his experience in attending New York's current outstanding drama, "The Green Pastures." "On Broadway I went to see a show," he testifies, "and I saw God." Others have come away from this play with the same feeling. Drawn by the acclaim which the dramatic quality of the production has won, or by a natural instinct to follow the crowd, hundreds have come out of the theater acknowledging a spiritual experience such as is seldom encountered in these sophisticated days.

What does it mean? Has the American stage, even in this period of low repute, produced a drama with genuine religious value? The Roman Catholic cardinal of New York has recently been attempting to arouse that city to a sense of the degradation of its stage. Even the theatrical producers have had little to say in extenuation of the muck and piffle that passes for dramatic entertainment on most stages.

Can it be possible that at this sorry time there should have appeared a play capable of making an appreciable contribution to the growth of a religious spirit among the public at large?

#### *Audiences Emotionally Stirred*

There can be no question about the effect which witnessing "The Green Pastures" has on its audiences. If you have sat through a performance, or if you have watched those who had emerge from the theater, you must have seen scores under a profound emotional stirring. Even the sort of men and women who look most impervious to such an appeal show that this play touches them in the depths of their natures—at depths, indeed, the existence of which they have long ignored, or denied. Especially is this true of the younger sophisticates, who live in such constant dread lest something should shatter the glazed and brittle surface of their sophistication.

Before I could be sure of the genuine religious quality of "The Green Pastures" I wanted to study

its effect upon those who participate in it. "It stirred and moved me," writes Franklin P. Adams who, as columnist of the New York World, ranks as the principal jester for the metropolitan intelligentsia, "more than any play I can remember to have seen." But does it do the same thing, or anything like the same thing, to those who act in it? Or can they, falling into the routine of a production which has already lasted for months and bids fair to last for years to come, go through their parts in personal aloofness?

I believe that no drama deserves the reputation of being religious unless it has a religious effect upon those who act in it. It is, in fact, at this point that most allegedly religious dramas fail to live up to their pretensions. They may prove to be acceptable dramas about religion; but unless they vibrate the deeper chords in the souls of those who are doing the acting, they are not religious. By this test, is "The Green Pastures" a religious drama? To find out, I went backstage.

#### *The Fabled Land Behind the Curtain*

The region behind the curtain in the Mansfield theater, where "The Green Pastures" is running, is much like that in any such building. The stage entrance is directly on the street by which the audience enters and within a few feet of the theater lobby. Such an arrangement is a bit out of the ordinary, although not unknown. Otherwise, the world behind the scenes in this theater is like that of the actor everywhere—scenery in position; scenery awaiting use; switchboards; banks of lights; an overhead jungle of ropes and drops; stagehands; iron-railed stairways leading up and down from the stage level to dressing rooms.

Before the curtain goes up on "The Green Pastures" scores of Negroes wander about the stage or from one dressing-room to another. They come in from the street, looking no different from other members of their race, cross the stage swiftly to their rooms and go about the business of making up. The youngsters who comprise the members of the Rev. Mr. Deshee's Sunday school, or who, with white wings wired to their shoulders, supply the cherubs for heaven's fish fry, wander about among their elders, never seeming to get in anybody's way, and apparently never getting out of control. There had been, the stage manager admitted, some occasions when discipline had been necessary to keep the exuberance of these dark cherubs within bounds. But this same manager, a white man, insisted that he had never worked with a company so easy to control, in which there was so much good fellowship, so little jangling of temperaments or crossings of jealousy. In a play containing 59 speaking parts, with more than ninety in the company, that is saying something.

Of course, the two actors whom I most wanted to meet, and watch, were Mr. Richard B. Harrison, who plays the part of the Lord, and Mr. Daniel L. Haynes, who is Adam in the first act and Hezrel

in the second. These are the outstanding rôles. What does the play mean to the men who portray them?

#### *The Man Who Plays God*

You know the minute you meet Mr. Harrison that he is a man with great resources of character. I came upon him at as unpropitious a moment as an actor knows. Sitting in his dressing-room in his shirt-sleeves, with his collar off, surrounded by at least a dozen other actors exchanging small talk, he had just begun to put on the slight make-up which his part requires. Without the slightest self-consciousness or hurry, and with perfect dignity and courtesy, he excused himself from his friends and ushered me down a flight of stairs into another room where we could talk without interruption.

It is a strange experience that has come to this man of 66. This is his first part as an actor. Today he is the star in the most successful play in New York. But until this play opened its run last spring he was an almost unknown "reader" on various lyceum circuits. Born in Canada, the son of escaped slaves, Mr. Harrison spent more than forty years appearing before schools, churches, chautauqua audiences and clubs in this country, in Canada, and even in Mexico, reciting. For a time he was a member of the faculty at the A. and T. college, Greensboro, N. C., but most of his years have been given to public recitals. His reputation rested, to a large extent, on his rendition of Shakespeare, whom he is said to be able to recite, from memory, almost entire. But when I asked him as to the truth of the story that he had to be taught Negro dialect in order to assume his present role he smiled. "No Negro would have to be taught dialect," he told me. "Besides, Paul Laurence Dunbar was my most intimate friend; the best man at my wedding. I have recited his poetry for years."

#### *A Play That Wrings Dry*

"It is a wearing thing to act in a play like this," Mr. Harrison confessed. "Sometimes, of course, it is more wearing than others. Some performances seem to run off without any great strain. But then there come other performances when it seems as though we could hardly get through to the finish. It's not only me; it's that way for all of us. As we build up toward the climax in those closing scenes—toward that Exodus scene, and then that scene with Hezrel, and that last scene in heaven while the crucifixion is taking place on the earth—the tension grows terrific. We are always trying to give a good performance, but when those especially tense performances come they just wring you dry."

"Do they come very often?"

"Too often for comfort. This is a powerful play; you dare not take it lightly."

"Do you regard it as a genuine play?"

"What do you mean by genuine?"

"Does it show religious ideas as the naive Negro actually holds them, or is it only the white man's

idea of the way in which the simple Negro thinks?"

"Oh, it's genuine, unquestionably. Of course, the spirituals which the choir sings help. Those are so completely our songs that, if we ever were in danger of wandering off into something merely theatrical I am sure they would bring us back. But that's not needed. Mr. Connelly, the author, has probed clear down to the emotional basis of the Negro's religious life."

"How did he do it?" I asked. "Isn't he a New Yorker? What does he know about the Negro? Or about religion? Did he get it from Roark Bradford, to whose Bible stories in Negro dialect he gives credit?"

#### *Genuine Religion*

"No, plainly not. Read Bradford's book and you will see that the things that count in this play, the things in those closing scenes, are not in it at all. I don't know where Mr. Connelly got it. He might laugh at you if you called him a religious man. And I don't know of any connection which he may have had with Negroes in the past. But the thing is there. It's genuine Negro, and genuine religion."

The stage manager summoned Mr. Harrison. As he left me, I watched him pass through a bevy of youngsters, waiting to appear in the play's first scene. "Good evenin', Lawd." The form of address seemed general. Nobody, I noticed, spoke to this dignified, white-haired man, so much like the preacher he is supposed to represent, as "Mr. Harrison." Nobody, that is, except the white stagehands. All of them used that title. But to the Negroes who appear in the play with him, Mr. Harrison has become, in the course of these months, "Lawd." It is evident that they would regard it as in some sense irreverent to address him in any other fashion.

There is a simplicity about the man which adds greatly to his power. Other members of the company told me how he has refused to wear an elaborate dressing-robe they bought for him. On the days when there are matinees, and he must eat between performances in the theatrical district, a visit to a neighboring "automat" is quite enough to satisfy the pretensions of this star. As he sits quietly in his chair off-stage, waiting for the curtain to go up, or for his part to come in the dialogue, patting the head of any youngster may be within reach, smiling encouragement at other passing performers, the man is a personification of simplicity, gentleness, and dignity.

#### *Adam and Hezdrel*

Daniel L. Haynes is a very different type. He is a magnificently built young man, and already has an extensive theatrical career behind him. Graduate of an Atlanta university, and with the work for his master's degree almost completed at the University of Chicago, this young Negro went on the stage as understudy to the late Charles Gilpin. In the list of notable plays in which he has appeared are "The Bottom of the Cup," "Earth," and "Show Boat."

But his principal fame came from his portrayal of the leading rôle in that remarkable motion picture, "Hallelujah."

#### *Passed by the Cardinal*

"Yes, I know there has been some question as to the propriety of portraying God on the stage," he said in answer to my question. "In fact, I wondered about it myself when the part was first offered me. But I asked my priest to read it—you know, I am a Catholic—and he passed it on up until it had been read by the cardinal, and all of them were convinced that it was a portrayal of true religious feeling. And it certainly is just that."

"Why do you think so?"

"Oh, because of its conception of a growing God—a God who starts as a God of wrath and anger; a God who hurls thunderbolts and turns away from the people he has created; but a God who learns to love and suffer; who learns, in fact, that it is only through love and suffering that his purposes can be attained."

He began to quote. Evidently he knows the entire play as well as his own important part.

"Do you remember, at the close of the Babylon scene, where God says: 'Listen, you chillun of darkness, yo' Lawd is tired. I'm tired of de struggle to make you worthy of de breath I gave you. I put you in bondage ag'in to cure you and yo' worse dan you was amongst de flesh pots of Egypt. So I renounce you. Listen to the words of yo' lawd God Jehovah, for dey is de last words yo' ever hear from me. I repent of dese people dat I have made and I will deliver dem no more.'

#### *A Growing God*

"But then comes the scene with Hezdrel before the walls of Jerusalem. And God is there, talking to the man who is about to die in the morning, even though he can't be seen. Hezdrel tells of the new idea of God: 'Dat ol' God walked de earth in de shape of a man. I guess he lived wid man so much dat all he seen was de sins in man. Dat's what made him de God of wrath and vengeance. Co'se he made Hosea. An' Hosea never would a found what mercy was unless dere was a little of it in God, too. Anyway, he ain't a fearsome God no mo'. Hosea showed us dat.'

"Then God asks: 'How you s'pose Hosea found dat mercy?' And Hezdrel answers: 'De only way he could find it. De only way I found it. De only way anyone kin find it.' 'How's dat?' asks God. 'Through sufferin'.'

"And that's the way the play ends, you know. God, sitting there in heaven, thinking about what Hezdrel has said, asking himself, 'Did he mean dat even God must suffer?' And then that final off-stage voice: 'Oh, look at him! Oh, look, dey goin' to make him carry it up dat high hill! Dey goin' to nail him to it! Oh, dat's a terrible burden for one man to carry!'"

It is quite evident that "The Green Pastures" speaks as movingly to the men and women who play



in it as it does to those who watch their performance. Even the familiarity which comes with much repetition has failed to rob the play of its spiritual quality for these actors. That, as I said at the beginning,

seems to me the final test. It marks the play as a sincere contribution to the awakening of the religious spirit. Perhaps it will help to teach us what religious drama really is.

## B O O K S

### The Romance of Theology

PIONEERS OF CHRISTIAN THOUGHT. By Frederick D. Kershner. The Bobbs-Merrill Company, \$3.00.

**B**UY this and read it. It contains more essential history of Christian thought, in form both intelligible and interesting to the average minister or layman, than any other one book I know. In a series of chapters focused on sixteen great thinkers, from Philo the Jew to Ritschl, Dean Kershner has written the romance of theology. It is an exciting tale—one to make you sit up after bedtime or be deaf to the dinner-bell. But the substance of the matter is there.

Since the spectacular and deserved popularity of a certain biographical history of philosophy, the thought of writing a history of the church on similar lines has haunted many minds. Not a few of them have tried it, and some of them have published the results. Some meritorious volumes have thus come to birth, but none has accomplished what they all set out to do. The gaps between the great men are too great, and the discontinuity of such treatments disqualifies them as histories of Christianity considered either as an institution or as a factor in an unbroken social process. The history of the church or of Christianity cannot be written according to that formula. But the story of Christian thought can, and it is to that field that Dean Kershner has limited himself, with a highly successful result.

Not that his judgments upon specific thinkers or the value of their contributions will meet universal approval. For example, he rates Marcion higher and Augustine lower than do most writers upon the history of theology. Athanasian orthodoxy finds little deference at his hands. Some of Calvin's merits receive scant recognition, and the author appears to accept without reservation the Tawney-Weber theory of the relation of puritanism to the rise of capitalism. The estimate of Bernard of Clairvaux seems scarcely to do full justice to that fundamentalist of the twelfth century, but he is not one of the major characters. There may be an occasional lapse from strict accuracy, as in calling Maimonides an "Arab philosopher." The Jews can justly protest against being robbed of the glory that he brought them, even though he learned much of his wisdom from Moorish, Egyptian and Arabic sources. After all, he was a rabbi. The point is trivial, but one is driven to seek inaccuracies in trivial points when one finds none of importance. Or again, Abelard might perhaps be called one of the world's greatest thinkers rather than one of its greatest scholars. The evidence is not conclusive that his body of knowledge was as extraordinary as his acuteness and independence of thought.

Keenly aware that even the greatest thinkers and sages are not mere machines for producing theological theories, the author pays much attention to their personalities, their personal experience, and their social setting. He devotes more space to Abelard's romance than to his theology—which is just as well, for it is much more interesting, and probably more important. The treatment of Thomas Aquinas gives occasion for an excursus upon Dante who, so to speak, set the "Summa" to music. And so, throughout, the romantic, the

poetic, the human side receives a degree of attention quite unprecedented in any "history of dogma," but by no means disproportionate to its importance.

WINFRED ERNEST GARRISON.

### A Blot on Boston's 'Scutcheon

AN AMERICAN JEZEBEL: THE LIFE OF ANNE HUTCHINSON. By Helen Augur. Brentano's, \$3.50.

**T**HE faint sounds of cheering that drift westward these days probably started in Boston. Boston is three hundred years old, and her populace is very proud of the fact, and very much intent on celebrating suitably the wisdom of the forefathers, and their virtues. For they had their virtues, many a contributor to Mr. Mencken's emerald-hued miscellany to the contrary notwithstanding. Perhaps they were not quite as astoundingly virtuous as some of the tercentenary inspired literature would suggest. But they were men and women with stout hearts and solid convictions, and they will not suffer from comparison with the Bostonians of any other generation.

Yet it is a salutary thing, in these days when some of us are inclined to drop easily into panegyric, to read again the story of Anne Hutchinson and realize once more how dark, how bitter must have been some aspects of life in that early puritan colony. Miss Augur has told the story with great effectiveness. She begins with the quiet and comfort of the Hutchinson home, in Alford, near Boston, in Lincolnshire. (Strange how much of the stirring of the 17th and 18th centuries should have come out of Lincolnshire; out of tiny Scrooby and Boston and Epworth!) She brings this gentlewoman with her large family to the new Massachusetts Bay colony, making the perilous crossing in the same ship with the beloved pastor, the Rev. John Cotton. She builds up the struggle within the little town—Winthrop and the ministers on one side; Sir Henry Vane and this resolute, open-minded woman on the other. And finally she shows the tragedy—a tragedy that leaves an ineradicable blot on the reputation of Boston and of that city's founding fathers.

For, as Miss Augur makes plain, the tragedy in the career of Anne Hutchinson was not the fate which befell her. There was nothing but nobility in her end, pitiful as that closing scene must always seem, with the terrified child rushing to the shelter of the mother's apron and the two falling together beneath the tomahawk. The tragedy was Boston's. It lay in the spiritual pride and hardness of heart that lurked behind those terrible words by which the woman was excommunicated and sent, like Hagar, into the wilderness. And, more than anything else, the tragedy was John Cotton's.

I know few more terrible pictures of the spiritual disintegration of a popular minister than that which Miss Augur gives of John Cotton during the successive stages of the case of Anne Hutchinson. Here, in fact, is the picture of the horrible thing that actually happens to clergymen that Sinclair Lewis tried to draw and could not, because he did not know.

John Cotton has been dust for three centuries, but the fate which overtook him lies in wait for every man who has the power to draw an admiring congregation to listen to his preaching. It is the fate that is settled when the preacher decides—as he always has to, in the long run—between his admiration and his truth. It would be a great thing if every clergyman in the United States who is threatened with success could read this history of the rise and fall of the Rev. John Cotton, M.A. But it should be read trembling, and in full view of a mirror.

PAUL HUTCHINSON.

## Books in Brief

**THE GOSPEL ACCORDING TO ST. JOHN, a Critical and Exegetical Commentary.** (*The International Critical Commentary.*) By J. H. Bernard, Scribners, 2 vols., \$9.00.

The tradition and standards of this incomparable series are here maintained. An ample body of introductory material is followed by a verse-by-verse commentary on the Greek text.

**PLAYS FOR SEVEN PLAYERS.** By Charles Rann Kennedy. University of Chicago Press, \$5.00.

Since the appearance of "The Servant in the House," now more than twenty years ago, Kennedy has been recognized as supreme in the type of drama to which he devotes himself. The present volume is a collected edition of his plays written between 1907 and 1919, including "The Servant." It contains six plays of the structure described in the title, together with two for smaller casts.

**ETHICAL TEACHINGS IN THE LATIN HYMNS OF MEDIEVAL ENGLAND.** By Ruth Ellis Messenger. Columbia University Press, \$3.50.

The author finds in the Latin hymns not routine expressions of conventional sentiments of devotion, but the embodiment of ethical ideals and an influence for the social control of conduct by the promotion of the "seven principal virtues" and condemnation of the "seven deadly sins." An important contribution to the study of medieval thought and culture.

**THE SHORT BIBLE.** Chosen and arranged by V. J. K. Brook and others. F. S. Crofts & Co., \$2.00.

Selections from the King James version, with chapter and verse divisions eliminated and topical headings inserted with a special view to giving boys and girls the substance of the Bible in easily readable form. The first three gospels are interwoven but otherwise the order of the books in the authorized version is kept—which is, of course, somewhat misleading unless there is accompanying instruction as to the order of the events and of the writing of the several books.

**THE TINKER, A PLAY IN THREE ACTS.** By Fred Eastman. The Century Company, \$7.50.

To embody the spirit of St. Francis in an elderly and affluent man of our own time and set him to work not founding an order but reconstructing the life of a family whose members are hardened by selfishness and distracted from profitable ends by eagerness to possess the things they cannot quite afford to buy—that was the author's purpose. And that makes it, I should say, a very religious drama, although there is little or no mention of religion in it. There is much clever dialog, the action moves briskly to a satisfying climax, and the whole play seems to be well adapted for either professional or amateur production. In this connection, mention may be made of a pamphlet by the same author entitled "Religion and Drama: Friends or Enemies?" (Century Co.,

\$2.50) in which the historical connections and present relations between these two institutions are discussed from the standpoint of a student of both who believes that they should be allies.

**THE LIVING AND THE LIFELESS.** By Dirk Coster. Translated from the Dutch by Bertha M. Hinkle. Harcourt, Brace & Co., \$1.75.

If this book were in the canon of scripture, it would be classed as "wisdom literature." With the sententiousness of Nietzsche, but a more generous spirit and with faith where the other had only negation, the author coins proverbs and epigrams as detached—and some of them as brilliant—as the bits of glass and colored stone in a mosaic, and with them he constructs a pattern, the chief theme of which is that the loveless are the lifeless and that the ills of our age result from elevating the intellect into "an organ of life."

**INTRODUCTION TO ART—THEORY, PRACTICE, HISTORY.** By Dora Brokow Cockrell. Richard R. Smith, \$3.00.

Elementary in the sense of presupposing in the reader no special knowledge of art, Mrs. Cockrell's admirable book contains much material which will be of value to those who have already made some advance in the appreciation and practice of the fine arts. In an informal and at times almost conversational style, the author discourses upon those impulses which have led to the various forms of creative art, upon the principles of design, composition, decoration and representation, and upon the technique of the various arts, and gives a brief survey of the history of architecture, sculpture, painting and the artistic handicrafts.

**GROWING UP IN NEW GUINEA.** By Margaret Mead. William Morrow & Co., \$3.50.

The interest inherent in a colorful description of the life of far and strange peoples is present in this volume, but strictly subordinated to the scientific purpose of presenting an accurate and organized account of child life, domestic relations generally, methods of education and the development of personality among the Manus of New Guinea. This is no traveler's tale, but a comparative study in primitive education and a significant contribution both to sociology and to education. The author, who is assistant curator of ethnology in the American museum of natural history, had previously written a study of adolescence entitled "Coming of Age in Samoa."

## CORRESPONDENCE

### Are They Investigating the Right Thing?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your notice that laymen have underwritten a far-reaching inquiry into foreign missions, arouses all kinds of questions in my mind.

1. Why start with foreign missions when practically all their trouble has come from the home church base? If this is a plan to provide a business-like budget for a growing business and adequately supply an expanding capital for the real needy business of the Lord, then all the churches at home should be on their knees; but is it?

2. If it is a tour of "inspection" to subject our front-line to an "investigation" with all its disrupting of program and no definite announcement of determination to assume obligations for an adequate support of worthy efforts discovered, then why add to the missionaries' burdens of the day?

3. Why investigate the foreign work of the churches until

the handicaps of the home base are prepared to handle a real campaign for the kingdom of God? If one can believe statistics and the evidence here at home, the principal activity of the church is to build memorial show places and conspicuous edifices for denominational aggrandizement and steeples instead of adequate Sunday school rooms.

Wahpeton, N. D.

R. D. HALL.

## Taking What They Can Get

EDITOR THE CHRISTIAN CENTURY:

SIR: In your recent editorial, "Put Up or Shut Up in Missions," you have well considered Dr. Warnshuis' proposal for one way of helping to bring about greater progressiveness in missions, namely, by rousing sentiment in the supporting churches in favor of the needed changes. I should like to suggest another line of action which I believe will also need to be adopted before these changes can be brought about. That is to stir up such an interest in missions that a larger number of progressive young people will be willing to give their lives to missions.

With all due respect to the value of boards and their power in determining mission policies, it yet remains true that they cannot introduce policies, theologies, or social outlooks very much more progressive than the missionaries whom they send. Nor can they send progressive missionaries unless that sort have volunteered. These boards have great institutions and organizations of workers that they feel under obligation to maintain. To staff these, they have to take what they can get. If then, a smaller proportion of liberal-minded people volunteer, a smaller proportion of liberalism goes into the work of the missions.

G. T. Settlement, Sholapur, India.

S. P. HIEB.

## Healthier Than Ever

EDITOR THE CHRISTIAN CENTURY:

SIR: Your characterization of Christian missions in China, appearing in *The Christian Century*, was most unfair. To describe the present situation in the missionary enterprise as utterly divided, hesitant, and impotent seems nothing but a cruel misrepresentation of the facts. When one considers the events of recent years in China, the herculean efforts to stamp out the missionary enterprise, the present situation, known to us who live in China, is nothing short of marvelous. As a missionary statesman has expressed it, "Christianity in China is healthier and more virile than ever before." The whole situation gives real cause for encouragement. In every mission there have arisen strong Chinese leaders, showing themselves equal to the task of carrying forward the work begun by western Christians. It is heartening to see the fine cooperation in the support of the five year evangelistic program. The energetic attack upon the illiteracy problem through the popular education program, one county having enrolled thirty thousand in its classes where Christian influence combines with the teaching of these simple books, is most encouraging. One familiar with these and many other constructive activities in the Christian movement in China today sees little of the impotence which you mention.

Taian, China.

PERRY O. HANSON.

## Labor Sunday

EDITOR THE CHRISTIAN CENTURY:

SIR: May I have the courtesy of your columns to say a word in response to Harding W. Gaylord's letter in the September 24 issue? I appreciate Mr. Gaylord's very intelligent and constructive criticism in regard to the date of Labor Sunday. We have long been aware that the date was extremely unfortunate for the adequate observance of the day throughout the churches. On the other hand, as he suggests, it is logical to keep Labor Sunday close to Labor day and Labor day is now established by law in most of the states. For the past two years we have, however, given an option along the line which Mr. Gaylord suggests. The caption at the head of the Labor Sunday message reads, "Requested to be read in the churches on Labor

Sunday or the first available Sunday thereafter." The year before we suggested the observance of Labor Sunday on either the Sunday before or the Sunday after Labor day. However, objections have also been raised to the latter date. We should appreciate very much hearing from any ministers who adopted the suggestion of observing the Sunday after Labor day and whether this date in their opinion is more satisfactory.

Federal Council of Churches,  
New York City.

JAMES MYERS,  
Industrial Secretary.

## Referenda and Mass Psychology

EDITOR THE CHRISTIAN CENTURY:

SIR: As an appreciative reader of *The Christian Century* for many years, I wish to protest the closing sentence of your editorial of October 1, in which you say, "And in so far as the dries go out to the polls and vote on such referenda they aid and abet the purpose of their opponents." It is true, as you say, that such a vote effects nothing legally but it is equally true that it does affect the thinking of the mass. The intelligentsia of the nation may understand your reasoning and not be hoodwinked by such movements but if you had been in the pastorate instead of the editorial chair during the past 15 years you would realize how much people are swayed by such a vote. If such were not true the wets would not use such propaganda.

When a state calls for what you call a "legalized straw vote" to give expression to the sentiment of that state, the proper answer to it is the registering of every available dry vote to stamp that state as definitely dry and register a rebuke to wet leaders. No political party ever won an election by advising its friends to stay home on election day. We are in our present predicament, at least partly, because the dries have stayed home and remained silent too long. When the 18th amendment passed too many people thought the battle was over and we are reaping the results today.

Cleveland, O.

H. F. DELLER.

## For the Referendum

EDITOR THE CHRISTIAN CENTURY:

SIR: To advise voting "no" on the wet referendum in Illinois does not necessarily produce hypocrisy among us who approve this advice. We can also vote for the bone-dry candidate for the United States senate and other dry candidates for other positions with entire consistency. We know that our bone-dry candidate for the senate and a few other candidates will stay dry regardless of the result of the wet referendum.

But there are not enough of such candidates to man all the places to be filled. Some wet candidates and some candidates who agree to be guided by the vote on the referendum will be elected and such candidates need the advice of every dry voter, "Do not weaken the 18th amendment."

Dry votes kept out of the ballot box weaken the dry cause as much as dry votes stolen out of the ballot box. Wet candidates and fence-straddlers can never be influenced by ballots never deposited in the box. They will never believe that all the voters who "ignore" the wet referendum are dry. The alibi, "We dries were not voting," must be funny to the wets who will find that hundreds of thousands of dries will vote "no" in spite of advice from one direction to "ignore."

The Chicago church federation, at its meeting October 8, advised voting on the wet referendum and so have several Methodist conferences held this month. They also advised voting for dry candidates. The Federation of Women's clubs, the W. C. T. U., and many other women's organizations are urging their members to vote "no" on the Illinois wet referendum. These people are not cowards or hypocrites nor are we entirely devoid of worldly wisdom.

Push your honest, able candidates for every office and we will help but please slow up on your attacks on us, and we are a great host who will vote "no" on every attack on the 18th amendment.

Evanston, Ill.

CATHERINE WAUGH McCULLOCH.



# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## United Lutherans Pass Resolutions On Divorce and "Just Wars"

The convention of the United Lutheran Church of America, in session early this month in Detroit, passed a resolution deploring "easy" attitudes toward divorce. The resolution declared that adultery and malicious desertion are the only two causes for divorce that can be recognized from a Christian viewpoint. The delegates refused to amplify the Augsburg confession's admonition to "engage in just wars," voting to leave the question of military service to the conscience of individual members, with the admonition that laws of secular government may ordinarily be taken as a reliable guide in determining whether a war is "just." Concerning the right of a pacifist to refuse war service, the committee declared that the decision in such a case is a "matter of conscience" in which the church cannot legislate with authority, but that "the state is a divine institution, and under certain circumstances it may become the duty of a Christian to defend the state even at the cost of human life; but what these circumstances must be cannot be determined by the church. Here the individual conscience alone can serve as a sufficient guide."

## Bishop Fisher Says Gandhi is Not a Fanatic

Speaking at the University of Chicago Oct. 10 on Mahatma Gandhi, Bishop Frederick B. Fisher, who recently retired from his India bishopric to assume a pastorate in Ann Arbor, Mich., discussed the personal characteristics, the life and the national importance of the Indian leader who now commands world attention. "Gandhi is not fanatical," Bishop Fisher said, "he knows exactly what he is striving for and how to accomplish his ends." Gandhi is without the faults of the conventional religious leader, he stated. In his lecture Bishop Fisher referred to Great Britain, declaring that "that nation could never have attained such a high standard of living without exploiting the colonies." He said a lesson yet to be learned by the western world is to cede to the east the natural resources actually belonging to it.

## Tagore, Now in U. S., Says World's Great Need Is Education

Arriving in this country Oct. 10 for the purpose of giving a number of lectures under the auspices of the American Friends service committee, Rabindranath Tagore, Indian teacher and poet, told an interviewer that he believes that education is the crying need of the world—education and intelligent ideals, which in turn will beget a belief in truth, which in its own turn will lead mankind to a state of true faith; and faith he believes to be the ultimate goal of the world. "What is truth?" he was asked and he replied: "Whatever a man believes in is truth. That is the solution of everything—truth in our own hearts. That is the problem of India—a problem greater than any other problem in the world. India lacks education. Her people must be taught." When Tagore was asked whether he believed India is

1284

ready for home rule, he replied, "No man can be ready for home rule while he is under the domination of a foreign power." The poet, who has recently traveled in Russia, testifies that he was amazed at the strides which Russia has made in the spread of education. "They have modernized the life of the whole

population—men and women who were once under the thumb of the tsar. It seems miraculous, a superhuman effort."

## Dr. Ames Completes 30 Years in Chicago Pastorate

This month is being celebrated, at University Church of Disciples, Chicago, as

## British Table Talk

London, October 1.

THOSE who remember the Oxford of the early '90s will recall a brilliant group of men who brought distinction to Wadham college. Everyone of us in those days became familiar with the names of

## The Death of Lord Birkenhead

Simon and F. E. Smith of that college, and rumor, which is generous in youth, gave to them already high places in the state. They fought out their battles in the union, one a liberal, the other a conservative; they filled in course of time many positions at the bar and in parliament, and though at times they made common cause, for the most part, Sir John Simon and Lord Birkenhead (the later title of F. E. Smith) fought out in mature years the battles which began in Oxford. But their later fights belong to political history. Now Lord Birkenhead has passed from the arena which he loved. He was only 58 years of age, and seemed destined for many years to fill a part in the city or in the political scene. But pneumonia, which kills the strongest of men, attacked him, and though he made a partial recovery, the enemy returned and he died peacefully this morning. With him there passes out of the scene a very brilliant, audacious, vital personality, who played in his day many parts and did not a little to determine the policy of his country.

## A Self-Made Career

In his youth F. E. Smith had his own way to make. Like Disraeli he made up his mind to win whatever glittering prizes there were for courage and intellectual power, and industry. He came to Oxford with nothing to give him a flying start; his father had died in his early life and his mother, to whom he was all that a son could be, had but slender means. But the spirit of adventure was in him and he proved once more, as Disraeli proved, that there are no doors closed to fearless youth. He was an athlete and scholar; he edited the *Isis* with wit and distinction; he spoke brilliantly at the union; he even on one memorable occasion crossed the police during some high festival—I think it was when King Edward, at that time prince of Wales, visited Oxford.

## The Rise of "Gallop" Smith

F. E. Smith went from Oxford to the bar and became a really great lawyer. In course of time he entered parliament and was fortunate in the fact that for most of his early years he was in opposition;

such a critical mind had ample room in opposition to show his powers. As a speaker he was audacious, given to witty invective, entirely oblivious of the feelings of his opponents but bearing no rancor, and ready to receive hard blows as well as to give them. It is hard to write of a man whose policies one has counted dangerous and even disastrous. Yet it is a poor way of treating a dead statesman to assume an unreal agreement. For years Lord Birkenhead was a leader among the extreme Ulster party, who were in effect rebels. Among the Ulster volunteers he was known as "Gallop" Smith. In later years he took part in the reconciliation which led to the formation of the Irish free state. For this he was bitterly attacked by his former comrades. But the part which he played in the Irish settlement can never atone for the policy which he supported in early years. "Gallop" Smith he had been, and history will take account, better than we can, of that threatened Ulster rebellion and what it meant in the world scene.

## As Secretary For India

In later years many who cared for the interests of India regretted that Lord Birkenhead became secretary for India in critical years. His gifts did not fit him for that post; and his policy was not marked by any deep sympathy with the aspirations of the India peoples. In fact, almost any post in the government would have been more suited to his character and gifts than the charge of India.

## The Quest for Life's Glittering Prizes

His attitude to life was one of frank ambition to have the best gifts it could give. He offended many people by his brutally candid letters upon his financial history; one letter seemed to imply that he had made great sacrifices by undertaking the office of lord chancellor. The idea that a man, however brilliant, was incurring a loss by undertaking the honorable office of lord chancellor shocked many who were of his own party. And his speech to the youth of Glasgow, in which he talked of the prizes still to be won by glittering swords, was condemned on all hands. But to the last Lord Birkenhead was entirely frank and honest, and did not care greatly whom he offended. He was without doubt a very great lawyer. His political friends found in him a loyal comrade in arms; he did not shrink from taking unpopular causes; he was a

(Continued on next page)

marking the completion of 30 years as pastor there of Dr. Edward Scribner Ames. A dinner was given at the Shoreland hotel on Oct. 10, in celebration of this notable event. Among those who had part on the program for the evening were Dr. W. C. Bower and Dr. A. Eustace Haydon of the university; also Dr. H. L. Willett, who recently retired from a university professorship, and who preceded Dr. Ames as minister of the University church. Through these 30 years, Dr. Ames has held a chair in philosophy at the university, in addition to his pastoral duties. He is now a professor of philosophy.

#### Death of Dr. Louis F. Benson, Presbyterian Hymn Editor

Dr. Louis F. Benson, who had a varied career as lawyer, minister, lecturer, editor, poet and author, died at his home in Philadelphia on Oct. 10, at 76 years of age. Dr. Benson practiced law for several years, but in 1887 graduated from Princeton seminary, and ministered at the Church of the Redeemer, Germantown, Pa., 1888-94; then he resigned to edit hymnals for the Presbyterian church. During many years he was special lecturer at various schools, among them Auburn and Princeton seminaries. Dr. Benson edited many hymnals and wrote many books on hymnody. He had in his library a hymnological collection of 9,000 volumes.

#### Bishop Cannon Replaced as Head of Blackstone College Board

Bishop James Cannon, jr., has been replaced as chairman of the board of trustees of the Blackstone college for girls, Blackstone, Va., an institution which he founded and headed for 24 years, by N. P. Angle, of Rock Mount, Va. The New York World reports that the 18 members of the board present at the meeting, on Oct. 10, voted for Mr. Angle to succeed Bishop Cannon.

#### St. Mark's-in-the-Bouwerie Seeks Half-Million

An endowment fund of a half-million dollars is being sought by Dr. William Norman Guthrie's church, "St. Mark's-in-the-Bouwerie," New York city, in

celebration of the beginning of Dr. Guthrie's ministry there 20 years ago; the fund to be used "for non-sectarian religious purposes," a program "of community service and community idealism."

#### Dr. Fosdick Defends New Church's Statue of Einstein

The presence of statues of Einstein and Emerson among those of saints and philosophers in the facade of the new Riverside church, New York, was defended by Dr. H. E. Fosdick in his sermon Oct. 13. He declared that for the Christian church of today to offer no place for men of eminent character and creative usefulness, whatever their opin-

ion about God, was to neglect "one of the most important spiritual problems of our time." "I am glad that Einstein is over the church's portal," he said, "because I hope that minds like his, facing the same great questions about God that he faces, will come through that portal and sit in these pews and profit by our ministry."

#### Cardinal Mundelein Bemoans General Moral Decline

More than 50,000 Catholics of America attended the National eucharistic congress of the Catholic church, recently held in Omaha. One of the speeches of the congress that elicited much interest was that

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### BRITISH TABLE TALK

(Continued from preceding page)

most devoted son and a man with a genius for friendship. His face to strangers was not the face of a happy man; he had the prizes which he sought, but not quite all—he never became prime minister, and it would seem that his last adventure, when he went into the city, had not fulfilled all his hopes.

#### A Happy Warrior for Wrong Causes

There will always be a certain admiration for him in the hearts of those who were not with him in the creed of his life, and in the policies which he advocated. He was a man who lived fearlessly and in the political life of his day, like DIsraeli, kept the "eternal spirit of youth." And we think of him as we do of the Musketeers of Dumas. At the same time, we may condemn the values which he applied and approve the gallant spirit in which he fought for them.

EDWARD SHILLITO.

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of Cardinal Mundelein, of Chicago, in which he lamented the "neo-paganism" of the modern world. He asserted that an alarming decay and decadence in spiritual things had accompanied the material progress of the last few decades in America. "As for morality," he said, "the alarming multiplication of divorces, the public approval given to the destructive birth control propaganda, the debased condition of the stage and of modern literature—all of

this is sufficient indication of a decidedly lowered tone of morality in the last few decades."

#### Head of Hampton Institute Dies by Drowning

Dr. George P. Phenix, president of the Hampton Normal and Agricultural in-

stitute, Hampton, Va., was overcome with a heart attack while swimming, on Oct. 10, and died before assistance could reach him. Dr. Phenix had been connected with Hampton for 26 years, beginning his service as head of the Hampton institute academy in 1908. Last January he was elected principal of Hampton institute,

## Special Correspondence from Canada

Toronto, October 8.

**G**REAT events are stirring the Canadian Baptists. Canada has a new university city, and Toronto has lost a foremost Christian leader. During the last generation university education in

Toronto has been carried on mainly in the provincial university, which in turn was a federation of three ecclesiastical colleges with that of the province. The Methodists had Victoria, the Anglicans had Trinity and the Roman Catholics had St. Michael's. The buildings were clustered around University college in Queen's park. The humanities were taught in these several colleges while the sciences were reserved for the university. But while students could select their teaching college, all examinations were under one board and there was a uniform degree. From this system the Baptists had held aloof, carrying on independent work in McMaster university immediately adjacent to the campus which embraced the other colleges. At last the McMaster buildings have become inadequate and since rebuilding was inevitable the project was brought forward of removing to the city of Hamilton at the head of Lake Ontario, one of the few larger cities in the dominion with no university center. That ambitious city offered a large grant in aid which was attractive; but McMaster, true to Baptist tradition, declined any grant from the municipality though expressing willingness to receive the gift if it could be made the gift of a group of citizens. So the last steps were taken, a splendid

set of buildings can now be seen, and a new chapter has opened for higher education among the Baptists.

#### The New Principal

The great change has been a major achievement of Dr. H. P. Whidden, who for several years has contributed his vigor and skill to guiding McMaster. He came to Toronto from the middle west where, while yet a college principal, he was selected in 1917 to represent his constituency in the parliament formed to support a non-partisan national government charged to conclude the war. But he came to the east just in time to meet the storm which centered in the violent epithets and invectives of Dr. T. T. Shields, the fundamentalist preacher, recently made famous in Des Moines. His attacks on the theological teaching of McMaster showed what most people regarded as strange lack of perspective and proportion, for nowhere in Canada was the spiritual tradition expressed in more conservative terms than in this Baptist center. It happened that the veteran Dr. Farmer by his death left the chair of systematic theology vacant and Prof. H. L. Marshall of Coventry came from England. Then the storm broke; but the victim showed exemplary patience and devotion. Firmly the college pursued its way under the wise leadership of Dr. Whidden; but at length the "barking dogs had roused the slumbering friends" and Prof. Marshall's fame led to a call back to the mother land. The storm has subsided, as all violence ends when it has nothing to feed on, and now as the college moves to its new home it will welcome as principal of the theological faculty and professor of theology Dr. John MacNeill, lately pastor of Walmer Road Baptist church in Toronto, and known everywhere in Canada.

#### Dr. John MacNeill

Dr. MacNeill is the president of the World Alliance of Baptist churches and was elected to this office during the recent session of the alliance in Toronto notwithstanding the last vehement outburst of Dr. Shields at the time. Toronto Baptists felt a new sense of dignity and self-respect as they became aware of the presence among them of distinguished scholars, teachers and preachers from all countries, notably Dr. T. R. Glover of Cambridge; and it was realized that the true Baptist tradition was incompatible with the new centralization of dogmatic authority claimed by Dr. Shields. That Dr. John MacNeill, the bete noir of the fundamentalists, had been chosen as a world leader made its inevitable impression, and the surface has been fairly still

(Continued on next page)

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and in April his title was changed to that of president. He was 66 years of age; he graduated from Colby college in 1884.

#### Dr. Day Defends Pittsburgh Ministers

In a recent article published in Harper's Magazine, Mr. R. L. Duffus stated that

#### CANADIAN CORRESPONDENCE (Continued from preceding page)

ever since. Dr. MacNeill has been for nearly quarter of a century pastor of Walmer Road congregation, believed to include in its membership a greater number of university graduates than any other church among the Canadian Baptists. His ministry has been one of rare sweetness and light, delicate gentleness with resolute fearlessness, and all carried on to the tune of an exquisite sensibility to things of the spirit. Dr. MacNeill as a leader of worship made the priesthood a real thing—the priesthood of the Christian society found special expression and functioning in him as he became the leader of a congregation in worship. Now he is gone to Hamilton.

#### The New Prospects

That McMaster will gain a larger student body and exert a wider influence than before is almost inevitable. The large population centered in Hamilton has hitherto seen its sons and daughters pass out to Queen's and Toronto; but now, without going away from home, many will find access to higher education from which they will not turn away because of the Baptist traditions in which McMaster is rooted and to which she will be ever true. Dr. MacNeill will become a greater power for good as he, free from pastoral duties, passes from church to church interpreting with his own felicity the things of God in the modern world. And the faculty is also strengthened by the appointment of additional members. Nor can one look to the future without seeing still further enlargement. All communions alike share in extending good will and felicitations to Dr. Whidden and his associates at Hamilton. Others beyond the Baptist family rejoice that the new buildings are worthy of the day in which they are built, and that grace is added to simplicity in providing a home for a number of growing souls. And when one asks what about Walmer Road some will answer with confidence that all is well since the church has called the Rev. H. H. Bingham of Calgary. He will be quite a contrast to Dr. MacNeill, and perhaps his appeal will be more specially to others than the college trained people; but he brings a sweet and interesting personality. After 12 years in Calgary, at the foot hills of the Rockies, he has become recognized as one of the leaders of the church on the western prairie. All wish him well and he comes to a united people who, notwithstanding their devotion to their late pastor have accepted the call to yield Dr. MacNeill to a larger field and who will therefore show the open heartedness to which any one who has lived in Calgary is accustomed. The Baptists have done fine things and all the other folks rejoice in their gladness.

ERNEST THOMAS.

in Pittsburgh clergymen "sit silent in the presence of political and commercial corruption, but call down damnation upon the heads of those who dare hold Sunday symphony concerts." Rev. Albert E. Day, of Christ Methodist church, has come to the defense of the ministers of Pittsburgh. The Pittsburgh Press, referring to Dr. Day's action, says: "Dr. Day is armed with the confidence which comes from a clear conscience in regard to the Duffus charges. He also is representative of an important group in the clergy which has striven militantly against political and eco-

nomie corruption, and, more important, oppression. Admittedly there are ministers in this community who have been content to preach the dogma of 'let well enough alone,' and who have thought of their rich parishioners before uttering anything which might have offended them. But Dr. Day is not of that stripe. His work in the coal and iron police cases, his efforts for clean government, going to the extent of active and intelligent participation in a mayoralty campaign; his interposition in the taxi strike to bring about economic justice and to end business disruption, his general lib-



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of the U. S. jubilee congress of the home mission society on Oct. 10, Dr. Ralph A. Ward, secretary of world service, stated

that the business year closing Oct. 1, 1929, showed \$914,000 below the requirements of the service program, and that

## Correspondence from Western New York

Buffalo, N. Y., October 7.

IT IS a sorrow to be forced to record the tragic death, by drowning in Lake George, of Buffalo's devoted clergyman and servant, the Rev. Alfred S. Priddis. He was an Episcopalian by affiliation, the bishop's right-hand man. But he was trusted by every denomination, a leader in all good works. He was not much for platform show, but he counted many times one when it came to the drudgery part of Christian work. When I heard of his death I said, and upon reflection I do not think I overstated the truth, "He was Buffalo's most useful minister." Just starting his vacation he paused, on an automobile trip, for a plunge with some friends in Lake George. With two others he stepped into unexpected deep water. One of the three could not swim. He gave his life in the rescue of the third.

### Methodist Pastors Change Pulpits

The Genesee Methodist conference is over. It met this year in Buffalo's best suburb, Kenmore, the entertaining pastor being the Rev. Edwin Holt Hughes, jr. He performed his task as host to perfection. I doubt, however, if he invites the conference again for a few years. Once as conference host is enough. Fortunately I had my experience early in my career and I haven't had the host-see since. There were some changes. Dr. S. S. Davies, after one short year at First church, Buffalo, went to St. Paul's church, Niagara Falls. The pastor of St. Paul's, Dr. Milton Pratt, after a notable record as a preacher in some of our best pulpits, took the retired relation. The Rev. Mortimer Heisler, of Akron, comes to Buffalo First church. Dr. W. Earl Ledden, after four good years at Richmond Avenue church, goes to Mathewson Street church, Providence, R. I. Dr. Ledden is versatile and winsome and will surely fill the bill in the important Providence church. Two men return to their churches for the eleventh year, Ralph Cushman to Asbury Church, Rochester, and Bruce

Wright to Asbury-Delaware, Buffalo. The Rev. H. E. Reed, the 70-year youth of Genesee conference, of alert mind and rare literary gifts, was sent to Depew. Enough for the Methodists!

### Important Buffalo Churches Lack Ministers

There are a number of good jobs in Buffalo waiting for good men. I do not know how such jobs are filled, but however it is done they should be filled. There should be some power to compel slow-moving committees to get busy, find a man and fit him into the place of need. Every month that a church is without a pastor or an organization is without a leader the church and organization lose in influence and power. Their loss is often so great that the old place of power is never fully regained. I wonder—do congregations imagine that they save money by taking a couple of years in which to locate a pastor, not having to pay his salary while they are looking! Well, here's that list of good jobs. Who will apply? Pastorate of First Presbyterian Church, Lafayette Presbyterian, Delaware Avenue Baptist, general secretary of the Buffalo Y. M. C. A., secretary of the Buffalo council of churches. There are probably other jobs looking for men, but these are big jobs and they have been a long time vacant. Some committees have poor eyesight and should get fitted for glasses.

### Changes in Church Broadcasting

For a number of years Westminster Presbyterian and Central Presbyterian have been on the air over station WGR. Now two more important churches are to broadcast regularly over the new Buffalo Evening News station, WBBN. The two latest churches to bid for a place in the great open spaces are Trinity Episcopal, morning service, and Asbury-Delaware, evening service. I began last Sunday evening and the reaction (I hate that word, but where is there one to take its place?) was most inspiring.

### And So Forth

A Buffalo Roman Catholic brother, the Rev. Francis X. Scherer, celebrated the 48th anniversary of his ordination to the priesthood recently. Said the preacher at the celebration, "The life of the priest is like the life of every other man—a succession of joys and sorrows, successes and failures, disappointments, of good and evil days." Yes, he is right. At heart priests and pastors and laymen are all quite alike. . . . St. Paul's cathedral, Episcopal, added another beautiful new window to its collection of remarkably fine windows. The latest one is a Tiffany production having for its subject, "The Supper at Emmaus." . . . The Buffalo Baptist union celebrates this month the semi-centennial of its organization. The celebration will find its chief expression in a historical pageant depicting the growth and development of 50 years. BRUCE S. WRIGHT.

the deficit has now been increased to \$1,360,000. This deficit is largely due, Dr. Ward said, to the business depression prevalent since the stock market crash of last year.

#### Disciples School Gives Vachel Lindsay Honorary Degree

Returning to his alma mater, Hiram college, Disciples school at Hiram, O., on Oct. 10, Vachel Lindsay, internationally

## Special Correspondence from the Southwest

Waco, Texas, October 11.

A VISIT to Houston for an address before the annual meeting of the Baptist churches of the Galveston-Houston district, 67 in number, revealed phenomenal growth within the past ten years.

The most astounding advance has been in church buildings, to match the improvements in the city and to keep pace with other denominations in this respect. While the expenditure has been justified in the increase of numbers and general enlargement, something of the burden entailed may be understood when it is stated that three of the downtown Baptist churches are paying \$22,000, \$18,000 and \$11,000 a year interest respectively on their erection fund debts. I feel sure the situation is not far different with Methodist and Episcopal, and perhaps Disciple churches, because they, too, have striven to march with Houston in the great expansion of the port city.

#### Discontinue Baptist T. B. Sanatorium

Owing to the pressure of debt, the Southern Baptist home mission board has discontinued the operation of its tuberculosis sanatorium at El Paso. This enterprise has been the subject of much debate since its inauguration more than a dozen years ago, the states along the Atlantic seaboard objecting. Although about a million dollars has been invested, it is believed that the amount may be salvaged; and while no sale has as yet been effected, the institution has been leased to doctors who are carrying on with a stipulated agreement as to the amount of charity, and the interest on the investment is thus secured.

#### Ministerial Candidates Keep Up Numbers

The number of students registering in the school of theology of the Southern Methodist university this fall is 91, which is an increase over last year. This, as it happens, is the same number which has enrolled at Baylor university for the Baptists, a decrease from last year. However, the Baptists maintain a theological seminary at Fort Worth, with an enrollment around 300. Both Methodists and Baptists have numerous other schools in Texas which teach ministerial candidates. As a whole it may be said the proportion and the number are about as usual.

#### Denominational Papers Solve Their Troubles

Dr. E. V. Cole has been reelected editor of the Texas Christian Advocate. An ambitious proposal to improve the paper in appearance and scope was postponed. In line with the Methodists, Disciples with the Christian Courier and Baptists with the Standard find their convention bulletins a bit difficult to promote. What is to

become of the denominational paper is a subject occurring frequently on conference programs. The editors are held in high esteem, and while there is no actual decline in subscriptions, somehow the circulation does not measurably increase. Is this due to declining interest in church affairs, to preoccupation with secular literature, to the substitution of church calendars, to the increased circulation of high grade non-denominational magazines or what? Texas is calling for an answer.

#### And So Forth

Disciples are mourning the loss of Dr. Graham McMurray, of Greenville, a minister with a notable record of usefulness in Texas. . . . Rev. Elmer Ridgeway goes from the strong First Baptist church, San Angelo, Texas, to become pastor of First church, Gadsden, Ala. . . . With the discontinuance of Baptist operation of the sanatorium at El Paso, Dr. H. F. Vermilion, former superintendent, is the new manager of the service annuity department of the Southern Baptist relief and annuity board, Dallas. . . . Bishop H. A. Boaz has sold his home in Little Rock and moved to Houston where he occupies the episcopal residence. He will preside over the Texas, North Texas, and Northwest Texas conferences this year, while Bishop Sam R. Hay, also of Houston, will direct the other three Texas conferences. . . . President S. P. Brooks, of Baylor university, upon his return from Europe, underwent a serious hospital operation which has interrupted his duties for more than a month. . . . Dr. A. C. Wolff, formerly pastor of the South Broadway Presbyterian church, Denver, has accepted the pastorate of the Central Presbyterian church, Waco. . . . Pastor Salkeld of the Disciple church at Abilene has held the front pages of Texas newspapers for a week because of his announced intention of withdrawing from all lodges, luncheon clubs, and devoting himself to the "unworldly life," reserving only attendance upon football games in which his son is a participant.

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famous poet, was awarded the honorary degree of Litt. D. Mr. Lindsay read before the Hiram audience his new poem, "Ezekiel." The reading was part of the inauguration ceremonies of the new president of Hiram, Dr. Kenneth I. Brown.

#### New York Presbytery Reports Membership Loss

At the fall meeting of the presbytery of New York Rev. Minot C. Morgan, chairman of the committee on minutes of the last general assembly, reported a membership decrease for the New York presbytery from 2,400,467 to 1,984,208.

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#### Congress on Mysticism in New York this Week

A congress for the discussion of mysticism is being held this week, Oct. 20-22, at the Friends' meeting house, New York city, under the auspices of the Con-

fraternity of the Mystical Life. The congress is being addressed by such men as Prof. Rufus Jones, Prof. James B. Pratt, Prof. Harry A. Overstreet, Rabbi Samuel Schulman, Rev. G. Ashton Oldham, Rev. Herbert Parrish and Gerald Stanley Lee.

## Special Correspondence from Cleveland

Cleveland, October 11.

AS a builder, the church is not to be despised. Since 1927 our annual expenditure for new church edifices has averaged \$213,000,000 per year—a sum which would build many miles of railroad,

or a considerable flock of skyscrapers. The erection of ecclesiastical structures

is a sizable industry. The significance of the sixth national conference on church architecture, which met in Cleveland Oct. 9-11, did not lie in the numbers who attended, but in what they represented. On the one hand were professional architects interested in building churches; on the other denominational secretaries responsible for either the designing or the financing of new structures.

#### Why Are Churches Building Now?

Apparently we are midstream in one of the building eras in the history of the church. "Larger and better churches" are springing up on every side. The cynic might say that we live in a materialistic age and that by piling stone on stone we are seeking to compensate for our spiritual deficiencies. Certain it is that we are not building new churches because the old ones are overcrowded. Rather do men hunger for a new type of religious experience which they feel cannot be obtained in the old sanctuaries. They ask the church architect to assist them to a realization of the presence of God—and many of the architects are willing to accept the order! The gothic style is popular because it expresses the yearning for the divine which is characteristic of the time. The rising tide of taste demands that religion clothe itself in the garments of art. But other influences urge the churches to build. Religious educators are far from agreement as to whether the church school should be housed in a few large rooms or many small ones, but they are unanimous in asking for larger, airier, and more attractive quarters than they have enjoyed in the past. As our homes grow smaller more and more of our social activities are transferred elsewhere, and the church receives its share. In the newer buildings we find handsome and homelike parlors.

#### Pushing the Purchaser Into the Background

At present preaching is about the last activity of the church with which the architect is concerned. The pulpit has been shifted to one side of the chancel, and often the preacher's stall is shoved back where he can neither see nor be seen to any advantage. Between the educational building, the organ, and our new passion for architecture the preaching function of the church is in danger of being pushed into the background. One enthusiast for ecclesiastical architecture confessed pri-

vately that most preaching was "awful." But can Protestantism prosper without giving the spoken word a large place in its worship?

#### Uniting Bandbox Churches

The desire for more attractive churches is spreading from the cities to the smaller communities. Here the architect becomes an advocate for church union. Small, competing groups must inevitably worship in bandbox churches. Only as congregations merge can adequate structures be had. The conference had considerable fun discussing how a certain Congregational church might be moved to the rear of a Methodist edifice and the two buildings united with a modern kitchen. The chief problem seemed to be to decide which auditorium could be turned into a gymnasium with the least violence to past traditions.

#### Coming Out of The Cellar

Apparently our architects have hope of developing out of the gothic a new type of building which will be distinctly American. Many people will be cheered by the news that unless a church occupies very expensive land, or is perched on a side hill, it is more economical to spread out over the lot rather than to burrow in the ground with a basement. Ecclesiastical cellars are going out of style. It was disclosed that the church building boards were sometimes willing to assist in financing ecclesiastical monstrosities which had been condemned by the architectural bureaus of the same denominations. Some one suggested that the boards were afraid that these churches might say, "If you do not help us with our building project we will keep our missionary money at home."

#### Prizes Announced for Beautiful Churches

At the opening of the conference the Christian Herald announced the winners of its third annual church building competition. The grand prize went to Trinity Methodist Episcopal church of Springfield, Mass., designed by Allen and Collens of Boston. The second prize was awarded to Idlewild Presbyterian church of Memphis, Tenn., and third prize to First Baptist church, Asheville, N. C. For churches between 250 and 600 in seating capacity the first prize went to First and Central Presbyterian church, Wilmington, Del., second to First Presbyterian church, Hackensack, N. J., and third to Grace Lutheran church, San Diego, Calif. For churches under 250 seating capacity and costing not more than \$50,000 the awards were: first, Christian church, Hickman Mills, Mo.; second, Glen Echo U. P. church, Columbus, O.; third, Trinity Lutheran church, Swissdale, Pa. The conference changed its name twice, and adjourned.

JOHN R. SCOTTFORD

Among the subjects discussed are "Mysticism and the Philosophies," "The Evolution of Higher Personality," "The Physical Technique of Prayer," "The Renaissance of Mysticism," "The God of Mystical Experience" and "Islamic Mysticism."

#### Philadelphia Methodists Select Director of Young People's Work

Miss Ruth A. Carter, who for the past three years has served as director of religious education at Old South church, Boston, has accepted a position as director

of young people's work with the Philadelphia Methodist conference, and begins her new task at once. She will be associated with Rev. E. H. Brewster, director of the conference board of education.

#### Philadelphia Friends Promote Forum on Religion

The first of a series of forums on modern religion was held early this month at the Friends' meeting house, Philadelphia, Dr. Jesse H. Holmes of the philosophy department at Swarthmore college being the speaker. On Oct. 12 Prof. Brand Blanshard spoke on "Is Belief Necessary?" On Oct. 19, Dr. H. J. Cadbury of Bryn Mawr college, spoke on "What History Teaches About Religion." The last speaker for the month will be Dr. John A. Miller, astronomist of Swarth-

## Special Correspondence from Santo Domingo

Santo Domingo, D. R., October 3.

SANTO DOMINGO is in mourning today, one month after the devastating hurricane of Sept. 3—an historic date in this land which has made so much history for the western hemisphere. Special memorial services were

**Santo Domingo in Mourning**—Catholic and Evangelical. Since early

morning great groups of mourners have been coming from the outlying districts to the capital. Each group is headed by a leader bearing a picture or statue of the virgin and many of the followers bear like symbols of the Catholic faith. In acts of penitence hundreds come with rocks, old shoes and like articles on their heads, chanting as they come. At Colomina park, where hundreds of bodies of hurricane victims were burned, a large cross was erected by the Catholic clergy, to consecrate, as Archbishop Nouel expressed it to me, all souls, regardless of church, in Christian burial. While there are signs of mourning today the people have shown remarkable courage in these days of suffering. The populace was so amazed by the tragedy that the universal grief has not been individualized.

\* \* \*

#### Evangelical

**Losses**  
The dead of the Evangelical church number at least 9 with some 20 more injured. The losses of property are great—the church completely destroyed, mission building partially destroyed, hospital building greatly damaged. The loss in materials and cost of labor to reconstruct the work completed on the new building for the International hospital is considerable, while the loss of furniture and personal effects of workers of the board for Christian Work in Santo Domingo was great. The Adventist church was also completely destroyed.

\* \* \*

#### Evangelical

**Relief**  
Immediately upon hearing of the hurricane the Board for Christian Work in Santo Domingo met in special session in New York and authorized the expenditure of \$10,000 for relief work. Before the cable announcing this plan arrived the work of relief had begun on the field. The day after the storm the staff and supplies of the International hospital were placed at the disposition of the president of the republic with the result that within a few hours an emergency hospital was opened in a school building which had withstood the storm. From that day until Oct. 1, when the staff was moved back into the regular building, the emergency hospital, entirely manned by the International hospital staff of doctors and nurses, rendered constant service in bringing medical relief to the suffering. As soon as sufficient repairs could be made in the old building a baby feeding station was opened which,

through the aid of the American Red Cross relief committee who furnished powdered milk distributed over 10,000 bottles of milk to mothers for their babies. The untiring work of the doctors, nurses, and other members of the hospital staff has received unstinted praise. In addition to the relief furnished through the hospital, every worker of the Board for Christian Work has been on duty with relief organizations. The superintendent of the mission was made a member of the American Red Cross relief committee organized by the American minister, Mr. Charles B. Curtis. The director of social work and the manager of Libreria Dominicana were placed in charge of food distributing stations and have rendered excellent service. As never before in the history of evangelical work in Santo Domingo there has been open recognition and praise for the great service rendered to the people.

\* \* \*

#### Homes for the Homeless

After the first few days, when all attention was directed to medical relief and feeding the thousands left destitute by the storm, the problem of shelter for the thousands left homeless engaged the attention of relief organizations—especially the American Red Cross. Major T. E. Watson, who was sent as military aid to the American minister, was appointed by the president as administrator of food and hospitals, with power to coordinate all relief organizations. Funds were voted by the American Red Cross and the Dominican

(Continued on page 1294)

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more, whose topic will be "Religion Through a Telescope." This year the general subject has been divided into six sections: "Modern Religion and Science," "Modern Religion and Industrial Relations," "Modern Religion and the Problems of Youth," "Modern Religion

and the Citizen's Responsibility," "Modern Religion and Law," and "Modern Religion and Human Brotherhood."

Dr. George Alexander, at 87, is Honored by Church

Tribute was paid Rev. George Alex-

## Special Correspondence from Chicago

Chicago, October 11.

THIS is not a new cruelty to be practiced upon unfortunate men out of work, but a kindness. The Tower Town Food and Shelter club, composed of public spirited north side women, has secured the use of the old and now vacant criminal court building at Dearborn and Austin streets

Jail the Unemployed!

as a shelter for unemployed men. The war department is providing cots, necessary plumbing is being installed, the place is being put in shape by unemployed men working for their room and board, several hotels and clubs have promised to supply food for breakfast for those housed in the jail, and before long it is anticipated that room will be provided for over 2000 men nightly. And it is desperately needed. A reporter for the Daily News went out the other night when the cold winds were blowing off Lake Michigan and found scores, hundreds, of men sleeping on the benches of Grant park, under the bushes, and in almost every conceivable place where they could lie down unmolested by the police. Some are young, some old; and the plight of the very old is the worst. But one wonders what of the women? What happens to a woman when she is out of a job, has no friends, and her money is gone? The reporter went out another night to see. A policeman told him that women never sleep out; but he found them, many of them. Not together in crowds like the men, but singly—in doorways and hallways and under bushes. To read this story recalls the shock that came to Dr. Barnardo when he found scores of homeless boys in London sleeping out on roofs and under bridges. And Dr. Barnardo did something about it. It is to be hoped that we will too, something much more permanently helpful than providing temporary shelter, necessary as that is. The Salvation army estimates that 200,000 persons out of work will be tramping the streets this winter.

### "Your Mayor's" Hat In the Ring

There seems to be little doubt that our buffoon mayor is getting ready to run again in 1931. It is hard to conceive a worse disaster for Chicago than that it should have another four years of Bill Thompson. But it will happen unless a lot of folks get awfully busy, for Thompson and his gang of spoilsmen are very busy now. Big Bill has succeeded in breaking the conspiracy of silence which for months manifestly controlled the policy of the press; he is out in front shouting about the prosperity he once brought the city and will bring to it again; he is claiming credit for taking the initiative in measures looking toward flood control and for about everything else he can think of, including, as I understand it, the rising and setting of the sun. The Chicago day celebration was turned into a public mutual back-scratching by the two Bills, Hearst and Thompson, and altogether we

are facing a sorry spectacle. It's pretty hard on a city to have within it both the world's greatest newspaper and the world's greatest mayor. Chicago must be great to survive it.

### A Voters' Clearing House

And, talking of politics, something has been accomplished under the initiative of Dean Shailer Mathews, president of the Chicago church federation, that looks hopeful. One of the tragic aspects of politics has been the manner in which organizations representing decency in public affairs have, in the past, each gone its own way and presented a divided front against a united enemy. Dean Mathews succeeded in bringing together persons prominently connected with but not officially representing these various organizations to form a "Voters' Clearing House." The voters' clearing house has gone through the list of nominees for the various offices in Chicago and Cook county at the November election, and has selected the more desirable (or, in some cases, the less undesirable!) candidates, with the hope that the various recommending agencies will unite upon this list. If this policy succeeds, as seems likely, it augurs well for the future.

### Methodists Meet

The Rock River conference of the Methodist Episcopal church has been in session during the past couple of weeks at Wilmette. The Methodist brethren always keep things stirred up when they meet, and they probably get more publicity than any other religious body. They strongly urged participation in the forthcoming dry referendum; they equally strongly opposed military training in the schools; they approved Governor Emmerson's efforts to relieve unemployment; the social service commission's report included a wary approval of birth control, indorsed old-age pensions, condemned "yellow-dog" labor contracts, and urged the formation of a new political party "to voice the aspirations of the underprivileged." Only 50 pastors of the 330 in the conference will have to move this year.

### And So Forth

The Roman Catholic archdiocese of Chicago will celebrate its 50th anniversary this fall with elaborate ceremonies. . . . The United Church of Hyde Park (Congregational-Presbyterian), to which reference was made a few weeks ago in this column, is now a reality. The Hyde Park Congregational and Presbyterian churches have federated and already are working and worshipping together, with President-emeritus Ozora S. Davis serving as acting minister. . . . Bishop George Craig Stewart, new bishop-coadjutor of the Episcopal diocese of Chicago, has resigned as rector of St. Luke's church, Evanston, where he has served for 26 years.

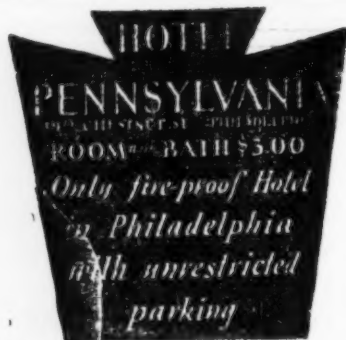
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*Editors*

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ander, minister at First Presbyterian church, New York city, on Oct. 13, in honor of his 87th birthday. Dr. Alexander, who has completed 60 years in the ministry, 40 of these years being spent at First church, is in excellent health.

#### Dr. J. A. Hutton Compelled to Cancel Speaking Engagements

Dr. John A. Hutton, editor of the British Weekly, was ordered by his physicians to cancel all his preaching and speaking engagements up to the end of October, because of his weakened physical condition due to a recent illness.

#### Anna Louise Strong to Lecture on Russia

Anna Louise Strong, who has become known as an authority on conditions and prospects in Russia, expects to return from that country to America late this month. A lecture schedule is being planned for her taking her in the neighborhood of Boston and New York during November, Cleve-

land and Chicago during the first half of December. She expects to be on the Pacific coast during the holidays and for two weeks of January. For list of her lecture titles and for lecture arrangements, she may be addressed care Sidney Strong, Hotel Wolcott, 5th ave. and 31st st., New York.

#### Dr. Atkins' New Book Is Religious Book Club Selection

"The Procession of the Gods," by Dr. Gaius Glenn Atkins—a study of the development and movement of religion from

its earliest and most primitive phases to its present outstanding forms—has been chosen by the Religious book club as its October recommendation.

#### Dr. George Elliott, Editor, Is Seriously Ill

Dr. George Elliott, 79 year old editor of the Methodist Review, was taken ill while attending a session of his conference (Detroit) Sept. 22. The physicians diagnose the trouble as an affection of the arteries of the heart, and are hopeful of early recovery.

#### SANTO DOMINGO CORRESPONDENCE

(Continued from page 1291)

Red Cross for the building, on municipal property, of some 400 small houses to take care of the hundreds who had taken refuge in churches and public buildings. To date the cathedral and five churches have been vacated and their refugee occupants have been given shelter in the houses which have been built. The Board for Christian Work has followed this lead and is constructing houses for many who cannot be taken care of otherwise. Mr. John T. Vance, former assistant receiver of customs in Santo Domingo, and member of the Board for Christian Work, was sent by the board to investigate conditions and has been of great help in the solution of our many problems. The board has built homes on lots owned by homeless people and has purchased a tract of land to erect homes for many who have no property and are still finding shelter in the mission house and with friends. The problem of shelter has by no means been solved and with the continued rains of the last few days there has been great suffering and much sickness.

#### Scouts Practice Motto—"Be Prepared!"

The motto of the Boy Scouts has been filled with real meaning in these last days for the boys of the local organization have done more than many men to help relieve suffering. Day after day they worked in the distributing station of the American Red Cross without one cent of pay and have thus lived up to their pledge to do a good turn daily. They are continuing their work acting as messenger boys and investigators of needy cases.

#### Mayor Attends Evangelical Service

The sindaco—mayor—of the city of Santo Domingo attended the special memorial service held by the Evangelical church today. He has been a friend of our work for some time but this is the first time he has attended a public service. When asked to speak he expressed his appreciation of the work the evangelicals had done in relief. Church lines are almost forgotten in the larger interest of bringing relief and the storm may be the means of a better understanding of the purpose for which the evangelical church has been established in the Dominican republic—to serve in the name and spirit of Christ.

#### Puerto Rican Churches Send Relief

The sister island of Puerto Rico was the first to send medical aid to the stricken

city and immediately campaigns were begun for funds, clothing and food for hurricane victims. Rev. P. W. Drury, secretary of the Evangelical Union of Puerto Rico, issued a call for help from the churches and the response was most hearty. On Oct. 1, Rev. Tomas Rosario Ramos, pastor of the Baptist church of Caguas, arrived as the special representative of the Evangelical union. He brought funds to the amount of \$1,003.88 and some clothing and books. All were placed in the hands of the superintendent of the Board for Christian Work for relief attention.

BARNEY N. MORGAN.

#### BOOKS RECEIVED

Girls Who Made Good, by Winifred and Frances Kirkland. Richard R. Smith, \$1.00.  
The Preacher and His Missionary Message, by Stephen J. Corey. Cokesbury, \$1.50.  
The New Handbook of All Denominations, by M. Phelan. Cokesbury, \$1.75.  
Preparing the Way for Paul, by Frederick M. Denwacker. Macmillan, \$1.75.  
Rock and Sand, by John Rathbone Oliver. Macmillan, \$2.50.  
He Is Become My Song, the Story of Christ in Poetic Form, by Edith Anne Stewart Robertson. Macmillan, \$2.25.  
The Best Short Stories of 1930, edited by Edward J. O'Brien. Dodd, Mead & Co., \$2.50.  
The Best British Short Stories of 1930, edited by Edward J. O'Brien. Dodd, Mead & Co., \$2.50.  
The Master of Men, Quotable Poems about Jesus compiled by Thomas Curtis Clark. Richard R. Smith, \$2.00.  
Diana's Indian Diary, by Isabel Brown Rose. Richard R. Smith, \$1.50.  
Josephus and the Jews, by F. J. Foakes Jackson. Richard R. Smith, \$3.00.  
Alexander Campbell and the Disciples, by Jesse R. Kellens. Richard R. Smith, \$3.50.  
Falling Fire, a Prelude to Pentecost, by Lawrence Wilson Neff. Banner Press, Emory University, \$1.65.  
Glimpses of Grandeur, by Frank D. Adams. Harpers, \$2.00.  
What Did Jesus Really Teach? by Charles M. Sheldon. Capper Publications, Topeka, Kan.  
Yule Light, a Christmas Pageant, by Alexander Van Ransselaer and Frank Buicher. Century, \$1.75.  
Gandhi of India, His Own Story, edited by C. F. Andrews. Macmillan, \$2.50.  
Christianity in a World of Science, by Chester Forrester Dunham. Macmillan, \$2.00.  
Christians in China Before the Year 1550, by A. C. Moule. Society for Promoting Christian Knowledge (Macmillan).  
John Wesley, by John D. Wade. Coward-McCann, \$3.00.  
Some Folds Won't Work, by Clinch Calkins. Harcourt, \$1.50.  
God Without Thunder, an Unorthodox Defense of Orthodoxy, by John Crowe Ransom. Harcourt, \$3.50.  
This Believing World, by Lewis Brown. Macmillan. One dollar edition.  
California Indian Nights Entertainments, stories of the creation of the world, etc., compiled by Edward W. Gifford and Gwendoline B. Harris. Arthur H. Clark Co., Glendale, Calif., \$6.00.  
The Western Piazza, by Newell Dwight Hillis. Revell, \$0.60.  
Whither America? by James L. Gordon. Revell, \$1.25.

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